

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISENDOWMENT.

III.

GRADUAL EXTINCTION OF CORPORATIONS SOLE.

IN our last number we directed attention to the fact that the Church of England possesses no rights, no property, no legal claims, as a corporate body, but that it consists of a multiplicity of Corporations Sole, the rights and property of each of which belong to each exclusively. Disendowment—if the people of England accept it in principle—would most naturally find its application precisely in the same form which all along has governed endowment. It would, of course, be a legal reversal of the process, but one would answer to the other as exactly as the impression made upon the wax answers to the seal. Take for example a rectorate of say 500*l.* a year. The problem is how to effect its disendowment without inflicting injustice upon any individual. What more simple, what more safe, than to leave the incumbent during his lifetime in precisely the same position which he now occupies, and to cut off what we may call the entail at his death? In the course of time every one of the existing clerical lives would have run out, and the State would have gradually resumed to itself the whole amount of Episcopal and parochial income. There is no obvious necessity for capitalising the annual revenue in any case until the decease of the person to whom it is now legally due. There is still less necessity for creating a "Church body" to which, at the option of the clergy, capitalised revenue may be transferred. If we are to have disestablishment and disendowment at all, it is much to be preferred that we should have them "*pur et simple*." Disestablishment would be an authoritative declaration on the part of the State that it ceased to take responsibility upon itself in regard to the affairs of the Church. Disendowment would be a simple resumption by the State of the national property by the special appropriation of which it has hitherto expressed that responsibility. By the process we have indicated the whole episcopal and parochial revenues now in the enjoyment of Corporations Sole would revert to Her Majesty's Exchequer.

We have put the case in the foregoing paragraph as broadly as possible, taking no note of those collateral and incidental rights which equity requires should be fairly satisfied. Some of these we may deal with in another paper, but

they need not detain us now. The main substance of national property devoted by the State to the use of the Church of England, consists of rent-charges in lieu of tithes, and episcopal and capitular estates. Disendowment, carried out on the lines we have sketched, would finally dispose of the whole without running the smallest risk of leaving behind it a corporate body so enriched by special compensations, or by ingenious financial *leger de main*, as might endanger the proper influence of the State, or set up within it an ecclesiastical corporation sufficiently powerful to countervail its own proper action.

So much for pecuniary rights. Now let us turn for a moment to ecclesiastical duties. These Corporations Sole with which we have to deal receive their revenues on the understanding that they discharge certain responsibilities towards the public within the sphere to which they have been appointed. The income and the duties in each case go together, and, in each case, are regulated by law. There can be no insuperable difficulty, surely, in arranging that the two shall be coupled during the lifetime of existing incumbents. They who continue to receive the income will continue under the obligation to perform the functions for which the income is given. Whilst they live their position will remain precisely what it is. They will be amenable to the same laws, to the same discipline, to the same moral obligations, as they are now, with no greater facilities than they had, but with no additional restraints. Every one must be aware that the discipline is lax enough, and that the restraints are far more nominal than real. Possibly, this is an evil which disestablishment would largely increase. But the great difference would be that that which is to come to an end with the close of an incumbent's life, and which ceases to be commended by the sanction of the State, would be far less potent in its influence than it is now. The flame might shoot up for a brief time to a greater height than before, but as it would be commonly known that it must presently expire in the socket, no great harm would be done thereby. Nothing but true spiritual fervour would have a chance of making a permanent impression upon the minds of parishioners, and true spiritual fervour would greatly contribute to the sustentation and even increase of the means of religion, even after those provided by the State should be finally withdrawn.

But what—supposing this plan to be carried into effect—will become, it may be asked, of that ancient and venerable national institution the Church of England. The cement which holds it together would be dissolved. The various theological schools which it now comprehends would fall asunder. There would be no band of union, because there would be no external law to constitute it. It would slip out of history, and be no more the joy and pride of the inhabitants of this country. It is difficult to reply to such a question as this without scaring the imagination of great multitudes of devout Churchmen. The argument—if argument it involves—is directed against disestablishment and disendowment in principle, and we are dealing simply with the mode of giving effect to that principle. It seems to imply that the only suitable legislative plan for reducing to practice the aims which we adopt in theory would be that which in reality would leave matters pretty much as they are, only a little

aggravated by our meddling. The Church of England, according to the true meaning of disestablishment, should be left, so far at least as the law of the land is concerned, to take precisely that shape in the future which will most nearly correspond with and express the spiritual forces operative within her. After disendowment her members will be free to organise themselves as, in the exercise of their judgment, sympathies, and will, may seem to them best; for we assume that the Act by which the Church will be disestablished and disendowed will remove from her members every legal impediment to reconstitute themselves at pleasure as a religious community. It is not the business of the State, nor would it be for the lasting advantage of the Church, to force by any freshly-devised bonds a reunion of parties which are mutually repulsive. Possibly, the falling asunder of an unnatural union might be preliminary to a much wider and more rational, because a voluntary union, than any of which she can boast at present. But such considerations as these ought hardly to affect any statesmanlike plan of disestablishment and disendowment. The Church of England should be placed upon precisely the same footing as that of all other voluntary communities in this country. It should have their freedom of combination and action, but it should have no more. There is no more need of raising it into a royal corporation than there is of raising the Methodist, Baptist, or Congregational body, into that state of favour. The policy contemplated by the friends of religious equality can only be safely carried out by being carried out thoroughly. The fullest justice, or even generosity, to persons is perfectly compatible with the most resolute indifference to what may become of institutions.

CHURCH ASSEMBLIES, ESTABLISHED AND FREE.

THE Autumnal meetings of the Congregational and Baptist Unions, following so closely upon the Church Congress, suggest points of comparison which cannot be without interest. The Free Church assemblies, as they may be termed for our present purpose, were like the Church Congress in this respect, that they were totally without legislative power. The former as well as the latter meet only for friendly conference; and, while no voting is allowed in the latter, any resolutions passed by the former have no power other than the moral weight which naturally belongs to them as the result of united deliberation. The Congress of the Established, as well as those of the Free Church, has to a certain extent a representative character, being composed of delegates both clerical and lay from all parts of the country. Both sets of representatives were moreover alive to the critical issues, which so far as religious thought is concerned this age holds in suspense. And all were equally anxious to hand down to succeeding generations in unimpaired vitality "the faith once delivered to the saints." But here resemblance ceases, and some striking differences become apparent. We are of course not insensible to the fact that at first sight the differences seem to be very much in favour of the Church Congress. Men, not merely of high social rank, but justly distinguished for national services, readily and even eagerly took their part in its discussions. On the other hand, the representatives of the Free Church, though far from being deficient in men of intellectual gifts and scholarly attainments, had, with few exceptions, won distinction by spiritual work rather than by any prominent public position. But if the special patronage of one sect by the

State thus confer upon it the attractions of social prestige, an impartial observer cannot fail to be struck by many counterbalancing disadvantages. For, as we pointed out last week, a congress which proclaims its sectarian character by excluding all but the adherents of particular views on religious organisation, is a very anomalous representative of a "National" Church. And the incongruity of the attempt to engraft a genuine voluntarism on the dead stock of political Establishment imparted an air of impracticability and unreality to the whole proceedings.

Why, for instance, were no formal resolutions permitted, and no votes taken in the Church Congress, while they were freely allowed in the Congregational and Baptist Unions? The obvious answer, of course, is that the unity of the Anglican Church is a mere name, covering a condition of intense and bitter schism. No resolution could have been moved on any subject of first-rate importance—unless, indeed, it had gone, as Mr. Llewellyn Davies said, to the tune of "propetty, propetty, propetty"—without revealing a strong and passionate division between two hostile parties. And such a revelation might go far to hasten an inevitable dissolution. Compare, on the other hand, the warm discussion and decisive vote in the Ipswich meeting, on the distinct resolutions in favour of appointing "councils of reference" for the settlement of Church disputes. Few subjects could touch more nearly the distinctive principle of Congregationalism than this. And while we ourselves do not feel called upon to express any opinion here on the decision arrived at, we do not at all wonder that its possible dangers were argued with some heat. But men drawn together by the selective affinities of spiritual sympathy had no destructive explosion to fear. The bond of union was too deep to be reached, even by so critical a difference. Again, there seems to have pervaded the Congress a sense of dangerous questions near the surface, an attitude of bated breath and compressed lips, suggestive of an exclamation at the close—"Thank heaven, it is safely over!" The word "confession" was, as far as possible, tabooed; and any hint of the subject was sufficient to occasion a riot. Yet surely if there is any question that needs to be discussed and decided one way or the other by a truly representative Church Congress, it is that of the confessional. We may safely assert that if any such question existed in the Irish Episcopal Church, it would not be allowed to remain long in suspense.

The *Daily Telegraph*, which, like other leading organs, has recently been rubbing its eyes and striving to appreciate the novel discovery that Nonconformity is a great fact, has discoursed upon the Ipswich and Nottingham meetings with all the eloquence for which it is so justly famed. It sees very much to admire in these manifestations of voluntary zeal, and is only severe upon the supposed narrowness of Nonconformist theology. We would not be understood as denying that cases have occurred which would justify some of the strictures of our contemporary, but we make bold to say that if the recent address by the Chairman, the Rev. E. R. Conder, to the Congregational Union be compared with the inaugural sermon preached by the Bishop of Derry before the Church Congress, it is not Independency that will suffer. It is not, perhaps, singular, that there should be a certain amount of agreement in the subjects chosen. The prevailing apprehension of great changes in religious opinion led the Bishop to speak of "the successive decadences, revivals, and triumphs of the Church," and suggested to the Independent minister as the topic of his discourse "the decay of theology." But, while the bishop was content with a somewhat fanciful analogy between Nehemiah's work in rebuilding the Temple and the work of the Church in modern times, Mr. Conder distinctly faced the fact that the old rigid Calvinistic system is loosened in many a joint; or, as he put it, broken through and shattered by the expansive force of love. The Bishop insisted on the all but infallibility of the Prayer-book, and was "prepared to abide, even to shame and loss, by the teaching of the Church and the Prayer-book as it is." We respect his conscientious conservatism; but we admire rather the manly frankness with which the Chairman of the Congregational Union acknowledged that a change had come over the spirit of the times, such as could not have been conceived by the Puritan fathers, and could not be satisfied by their logic. The trumpery of ritualism so sorely exercises the hopes and fears of Anglicans that a Bishop from the sister Church, though he would evidently have wished to treat this great topic with the energy it deserved, was obliged to tread gently, as though among percussion caps over a powder mine. The Nonconformist preacher, on the other hand, spoke

no less freely than earnestly of the larger human sympathies which are required now to clothe theological teaching, and of the reasons why in these times the humanity of Christ has more significance than was felt two generations since. The reticence of this address was no less noteworthy than its frankness. While distinctly maintaining that the present haziness of theological thought must eventually be cleared away, and new forms, as firmly outlined as the old, be revealed, he did not undertake to say what those forms would be. He only held that in "its reality, its method, its broad humanity, the theology of the future is destined to surpass the grand but metaphysical, overweening, hard-featured, if not hard-hearted systems of the past."

One passage of Mr. Conder's address strikes us as singularly suggestive in reference to the strictures of the *Daily Telegraph* on the subservience of the ministers of voluntary congregations. "The pulpit," he said, "if it is to guide the Church, must also to a great degree reflect it; for preaching without sympathy will be preaching without power." He proceeded to show that the Christian preacher has no right to assume the position of an instructor speaking to children from "a platform of authority." "The power of the pew over the pulpit," he urged, "ought to be freely acknowledged, not as a humiliating necessity or unavoidable drawback, but as a main condition of the power of the pulpit over the pew." These words contain a good deal of plain common-sense, as well as insight into the conditions of any real success in moulding the minds of men. Happy will it be for the young ministers who heard them if they weigh well the meaning of such counsel! Mr. Conder would be the last man to advise any suppression of conscientious conviction, or any accommodation of pulpit utterances to vulgar dictation. But he is perfectly right in insisting that no minister is in his right place unless such a sympathy exists between him and his hearers that there is a reflex influence produced by them upon him, as well as a direct influence wrought by him upon them. No man who is intellectually "up in a balloon" above his church, and who never comes near their heart to heart, has any business to assume airs of apostolic authority, or to wonder at the presumption which doubts his fitness for his work. That such a necessity for sympathy between teachers and taught may prevent great philosophers from finding pulpits convenient to them, may be true enough. But it is hardly to be regretted; for the mission of such men is elsewhere. The imposition of pastors by arbitrary authority may, indeed, secure to an audience of country bumpkins here and there the ministrations of a great metaphysician or Oriental scholar; but it is at the risk of totally destroying the spiritual vitality of the pastoral relation everywhere. On the other hand, the demand for sympathy and voluntary contract between minister and people may keep the ministry on a level not far above the congregations; but at least it goes far to ensure the reality of the pastoral relation. And this, not convenient berths for great thinkers, is the real need of all churches.

THE NEW YORK CONGRESS.

A letter printed in our present number, from our special correspondent, will convey to the reader several incidents relating to the remarkable and unprecedented meetings which have just been held in the city of New York, which are not likely to find their way through the columns of the London daily press. In fact, the London daily press has ignored the meetings of this congress, although no such gathering of the Protestant communities of the Anglo-Saxon race has ever been held since history has become to be history. While the American papers devote columns upon columns to the proceedings of this new Evangelical Alliance, nothing is to be found in our English daily journals but a telegram of half-a-line, which conveys no information whatever.

The preliminary proceedings of the conference are so well sketched by our correspondent that it is unnecessary to enlarge upon them. We find, however, in the New York journals—which devote very much more space to such intelligence than it is customary for our London contemporaries to do, very full particulars of what has taken place. The first impression that we have, on reading the reports of our American contemporaries, is that the Evangelical Alliance meeting has been the most impressive demonstration of united Protestantism that has been held since Protestantism has become a fact. Scarcely a single, if a single, denomination was unrepresented, while, throughout, the harmony of the meetings has been unbroken. There have been difficulties to encounter, but they

have been met in a manly manner. But for the existence of the State-Church in this country it would be possible to hold such a meeting in London—the impossibility rests with the wretched sectarianism of the Establishment.

Amongst the proceedings which are reported we notice, first, the debate on Infidelity opened by Professor Leathes, of King's College, who took his stand on the old ground, supplementing it, however, by new. "If," he said, "God has not written the evidence of His truth upon undeniable facts of the wide current of history, he has written it upon nothing." The London professor was followed by a Bonn professor upon the same subject, who, German although he was, treated it in the old way. "Their central position," he said, "was the redemption and atonement accomplished by Jesus Christ." In fact, not a note has been struck at the Congress that has not been in harmony with the old truths, expressed sometimes in one way, sometimes in another, but essentially the same.

We are referring, however, to one discussion alone, but the fact is that the attendance at these meetings has been so numerous that many sections have been divided. "Faith and Reason," "The Gospel History and Modern Criticism," have been brought under consideration, while a philosophical section has discussed, at the instance of Dr. McCosh, "The Religious Aspects of the Doctrine of Development," Dr. Brown, of Scotland, and Dr. Hodge, of Princeton, taking their natural parts in the discussions. Then we have "Geology and the Bible" and correlative topics. We find Dr. Arnot introducing the question of Christian doctrine and Christian life, Dr. Fuller, of Baltimore, the subject of personal religion, the Rev. Joshua Harrison, our old friend, Family Religion, who was followed by Dr. Plumer, of South Carolina, upon the same subject. Dr. Parker, who has since returned to London, introduced the subject of the "Pulpit and the Age" in an elaborate address, which was received with great applause. Dr. Parker was followed by the Rev. Henry Ward Beecher. In one of the sections Dr. Rigg, the ultra-Methodist denominationalist, read a paper in rather bad taste on religious and secular education, which called up Dr. McCosh, who protested against Dr. Rigg's denominational theories, and Mr. Carvell Williams, who exposed the character of the denominational education given in this country, denouncing it as nothing better than "a farce." "There are thousands of parishes in England," said Mr. Williams, "where parents cannot send their children to denominational schools, as there are none there but those of the Church of England." He desired for England what they had in America, "a purely national system of education." The general result of this discussion, we are happy to notice, was that Dr. Rigg's denominational theories found very little support.

We find many other subjects discussed, such as "Modern Liberalism and its Relation to Christianity," "Children's Services," and "Sunday-schools." In the last-named section Mr. Charles Reed, M.P., was appropriately placed in the chair, and the discussion seems to have been of a thorough character.

"Seven sections in a Single Day" is the title of the discussions in the Congress of Oct. 9, which fills whole pages of the *New York Daily Tribune*, which issues a triple sheet for the occasion—a remarkable contrast to the style of our London daily journals. The subjects discussed were extremely various, including the "Church and the Nation," "The Sabbath," the "Free Church of Europe," "Civil and Religious Liberty," and the "Support of the Christian Ministry." The discussion on the Church and the Nation was introduced by the Rev. W. H. Fremantle—a clergyman of London—with whose name our readers will be pretty familiar. Mr. Fremantle treated his subject from a bastard Broad-Church point of view, and Professor Woolsey, of Yale College, followed on the Voluntary line. We quote the following from his address,—

I have intended in what has been said to express the conviction of the great mass of thoughtful religious men. It ought to be said, however, that these feelings have not always existed with equal strength since the days when full religious equality began. In the earlier parts of the century it was the opinion of many in one or two of the States that the Commonwealth ought by law to provide for the support of ministers, in such sort that all pastors of all sects in the towns could have their proportionate share of the taxes laid for that purpose. Dr. Dwight, President of Yale College, a wise and large-minded man, died in 1816, while an agitation was going on in Connecticut, which destroyed in 1818 the last faint trace of State religion in that Commonwealth. I can remember, as a boy, that we thought that the foundations of religion were giving way, and in this feeling of his there were mingled no elements of sectarianism. So Dr. Lyman Beecher, also one of his scholars, a hopeful, courageous, self-relying man. Of the crisis, he writes, being

then a pastor of an important church in the State: "It was as dark a day as ever I saw. The injury to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell for the best thing that ever happened to the churches. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God. They say ministers have lost their influence; the fact is they have gained. By voluntary efforts, societies, missions, and revivals, they exert a deeper influence than ever they could by queues and shoe-buckles, and cocked hats and gold-headed canes." While it provokes a smile to think that so small a change as that from the parish laws then existing to perfect freedom in supporting public worship should have awakened great alarms, we admire those strong religious convictions and energies which very soon converted the apprehended curse into a blessing. For that it was a blessing to religion all unite in believing, and all facts show.

We find "Christianity and Liberty" discussed, and also the "Alliance between Church and State," introduced by Dr. Curry, of Richmond, whose remarkably able and logical paper we should like to quote in full, and certainly hope to see reprinted in some shape in this country.

We have now given our readers some idea of the proceedings of this Congress, derived from the New York journals; but no single article could convey an adequate notion of the great interest which has been excited in the subjects that have been discussed, or of the robust nature of the discussions. The fine American climate seems to have had a wonderful influence even upon the English clergy. A Dean of Canterbury has attended a communion service at a Presbyterian Church, and not a note of discord has been sounded. Which is likely to have the most permanent influence, the Vatican or the New York Council? We think the latter. There is, however, more to say upon it, which we reserve for our next number.

THE ARCHBISHOP OF CANTERBURY AND THE NEW YORK CONFERENCE.

In the course of the proceedings of the Conference of the Evangelical Alliance at New York on Friday, Oct. 3, the Dean of Canterbury (Dr. Payne Smith) read the following letter, which had been sent to him before leaving England:—

Addington Park, Croydon, August, 1873.

My Dear Dean,—I cannot allow the dean of my cathedral to go to America to attend a general conference of Christians of all countries without expressing my good wishes and earnest hope that his efforts to promote unity in Christ's Church may be blessed.

In 1870 (before the proposed conference was postponed, owing to the unhappy war between two great Christian nations) I wrote a letter to the late lamented Bishop McIlwaine, which he kindly undertook to present to the conference. I hope that you will on the present occasion be the bearer of my good wishes in the place of one whose loss has been felt by Christian men wherever the English language is spoken.

You are aware that I have never been a member of the Evangelical Alliance, under the auspices of which the conference is to be convened. But it is not possible for me to hold the position which God has assigned to me in that Church which has generally been regarded as the bulwark of the Reformation without praying for God's blessing on all earnest efforts to spread the great Gospel doctrines which the Reformation vindicated. Never since the Reformation has it been more important that Christian men should learn to understand and co-operate with one another, and that they should, by the manifestation of their union in faith and good works, offer an effectual opposition to the growing progress of superstition and infidelity. And never has this union been more earnestly longed for than in the present day.

I trust that the Holy Spirit of God may guide all who take part in your discussions at New York, and that the solution of the great social and religious questions which you propose to treat may be advanced by the mutual intercourse of minds accustomed, many of them, to regard these questions in different aspects, according to the peculiarities of their several countries.

That God may hasten the time when the differences which at present tend too much to keep Christians asunder may be removed, and when all who love the Lord Jesus Christ sincerely may be able, without compromise of principle, to unite both outwardly and in spirit, is my heart's prayer. Believe me to be, my dear Dean, yours very sincerely, A. C. CANTUAR.

The Very Rev. the Dean of Canterbury.

SCOTTISH CHURCH NOTES.

(From a Correspondent.)

The Duke of Argyll's speech at Helensburgh has given a distinct impulse to the disestablishment movement. It has helped to create a breeze, and has compelled people to think and talk upon the subject. It is assumed that what his grace advanced is the very best that can be said on his side of the question, and our Scotch folk are shrewd enough to see that a cause which has so frail a foundation to rest on is not likely finally to triumph. The main argument used was that which is the life and soul of Toryism. We would not have an Establishment now if we had a clear board before us, but, since it does exist, we must on no account suffer a breath to blow on it! What we chiefly complain of, however, is that the duke was disingenuous! He argued that no Church sustained on the voluntary principle can provide for the poor and thinly-peopled districts, because in those districts there could be only small and dependent congregations. And yet, at the moment, no one

knew better than himself that it is the Voluntary Free Church which is actually providing religious ordinances for the Highlands and Islands of Scotland. The duke, by way of showing how strong the Scottish Establishment is, mentioned that it had raised 500,000*l.* for the Endowment Scheme since 1853. It is a striking circumstance that the Free Church has during the same period raised, without beat of drum, over 1,000,000*l.* for church building.

A lay association is being formed in Scotland for the purpose of promoting the abolition of church rates and the cause of disestablishment. No formal meeting has, I believe, yet been called, but I have seen a list of the provisional committee, and I can testify that it is very numerous and influential. Among the vice-presidents are the two gentlemen who acted, the one in Edinburgh, the other in Glasgow, as chairmen of the Free Church Elders Union Committee.

We have just lost Dr. Candlish, in some respects the most remarkable Scottish Churchman of the time. He was a splendid preacher, and those who heard him in his best days in the General Assembly say that his oratory was magnificent. As a man, he was greatly beloved, and to very many his departure will make an irreparable blank. Along with Dr. Buchanan he was the leader of the progressive party in his church; and, as he frankly told his friends that he was like Mr. Gladstone—always open to receive new ideas if they appeared true ideas—he never for a moment fell behind his age. In consequence of this, his opponents often accused him of inconsistency, bringing up what he had said in different circumstances a quarter of a century before, but he never gave himself the trouble to reply to them. He could always give a good reason for the faith that was actually in him, and being sure of that he never manifested any concern about the fact that he once thought differently. Dr. Candlish leaves the Principality of New College vacant. His colleague in his pastorate is Mr. Whyte, a young man of extraordinary mental vigour, who is well sustaining the reputation for preaching power of the pulpit of Free St. George's, Edinburgh.

LIBERATION WORK IN SCOTLAND.

COLDSTREAM.—Fair meeting here on Monday week, when the Rev. J. H. Gordon, of Darlington, lectured in the West United Presbyterian Church. "The Church of England: what Voluntarism has done for it, and what State-Churchism has not done for it." The pastor in the chair, and cheering address from him, and hearty votes of thanks.

Unfortunately, Mr. Gordon broke down with temporary illness, through the result of overwork, within two or three days after this, and had to wire off the rest of the meetings down for that week. He looked after other matters, though, most of the week, and by Monday had rallied again.

STIRLING.—Mr. Gordon lectured here on Tuesday last, in the Union Hall, Baillie Yellowlees in the chair. Most influential platform, and highly appreciative audience—"Disestablishment and Disendowment: a Definition and a Defence." Revs. Drs. Baillie and Feer spoke most earnestly, and very complimentary of the lecture. Usual votes.

TILLCOUNTRY.—On Thursday night, United Presbyterian Church, the Rev. Mr. Davidson in the chair—"Religious Establishments not the Establishment of Religion." Most attentive audience.

BRIDGE OF ALLAN.—Next night, in United Presbyterian Church, Chief Commissioner Mr. John Pullar in the chair—"Disestablishment and Disendowment." Highly interested audience, somewhat suddenly called together, the night having to be changed in consequence of local events. Visits, also, to Berwick, Ryton, Bannockburn, and Dunblane.

THE IRISH CATHOLIC BISHOPS AND EDUCATION.

At their meeting in Dublin last week the Roman Catholic hierarchy adopted the following resolutions:—

1. That with a view to the improvement of Catholic education, and in order to make our University a great centre of Catholic education throughout Ireland, we take immediate steps to affiliate to it the several colleges, seminaries, and higher schools of our respective dioceses; and we approve and adopt the scheme proposed to our meeting relative to examinations for matriculation and degrees in arts, philosophy, and theology, and that we sanction the arrangements for the creation of bourses and exhibitions, and authorise the University council to complete and carry out this scheme in all its details.

2. That we pledge ourselves to have the prescribed collection for the Catholic University made every year on the third Sunday in November in every parish of our respective dioceses, giving it precedence of all local claims.

3. That while earnestly exhorting our flocks to support the Catholic University by their generous contributions, and to sustain by their influence our Catholic educational institutions, we renew our most solemn admonitions to Catholic parents to keep their children far away from all condemned colleges and schools.

4. That while we sympathise with our people in every legitimate effort to ameliorate the condition and to promote the temporal welfare of our common country, we, the bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support as candidates for Parliamentary honours only those who will, in Parliament and out of Parliament, strenuously sustain our educa-

tional rights, which are inseparably bound up with the best interests of religion.

5. That the administration, financial and disciplinary, of St. Patrick's House of Residence, Stephen's-green, be confided to the Jesuit fathers.

6. That the erection of a new School of Medicine and University Hall on the University site in Stephen's-green shall be commenced without delay, the plans to be previously approved by the University Council, and that a committee be organised by the rector to aid in collecting funds for that purpose.

7. That the rector be authorised to engage the service of competent gentlemen as lecturers on the following subjects for the present year, eight lectures to be delivered on each subject—viz., English language, English literature and poetry, fine arts, geology, Irish antiquities, evidences of the Christian religion, modern Irish history.

8. That we will use our best efforts to establish and maintain classical schools in the principal towns of our dioceses.

9. That we earnestly call upon our clergy throughout Ireland to exert all their vigilance and zeal in repressing drunkenness, which is one of the great evils of the day, demoralising and impoverishing the people, and destroying thousands of the souls which Christ died to save. Among the means which may be usefully employed we recommend the "Association of Prayer" and the establishment in every parish of temperance societies based upon the principles of the Catholic religion.

10. That we see with deep sorrow the continued sufferings of our Most Holy Father Pope Pius IX., and the persecution to which religion is subjected in Rome, the centre and capital of the Christian world; that we also deplore the evils by which in Germany, Switzerland, Spain, and Italy, the bishops of the Church, their clergy, and religious orders are afflicted; and therefore we exhort our flocks to put on the spiritual armour of faith and to approach the throne of God in fervent prayer that in His mercy he may look down upon his children and restore peace to the head of His Holy Church and to its members.

Signed on behalf of the meeting,
† PAUL, Cardinal CULLEY.

The *Dublin Evening Post* says no sense of defeat, no feeling of despondency, pervades the episcopacy, but they enter full of spirit on the new struggle for Catholic education. The prelates reiterate their demands for justice, and pledge themselves to use every legitimate influence at their command, at elections and in Parliament, to secure this object. A Catholic Training College is to be established in connection with the University, the committee charged with its establishment being Bishops Dorrian, Conroy, Lynch, and Moran. The *Post* adds that ample funds will be forthcoming, and that while the prelates were sitting in council a message arrived from the Earl of Granard offering 1,000*l.*, and from Viscount Southwell offering 150*l.*, for four years, provided twenty others will give a like sum.

The *Dublin Daily Express* condemns the resolutions as a more daring Papal aggression than the assumption of territorial titles in England, and asks how spurious degrees conferred by the Catholic University are to be distinguished from those of Universities recognised by the State. The *Mail* doubts whether the people will contribute to the funds which are required to carry out this scheme.

THE POPE AND THE EMPEROR.

The following correspondence was published last Wednesday, but our space was too much forestalled to admit of its appearance in our last number. It is published in the *Berlin Official Gazette*:—

Vatican, Aug. 7.

Your Majesty.—All the various measures taken by your Majesty's Government of late are more or less intended to destroy Catholicism. Much as I have reflected on the possible cause of these severe measures, I confess I am unable to discover what has occasioned them. On the other hand, I am told that your Majesty, far from approving the proceedings of your Government, is, on the contrary, dissatisfied with the stringent course adopted. If it be true that your Majesty really disapproves the policy pursued—and the letters you have formerly addressed to me are calculated to demonstrate that you cannot but be displeased at what is happening now—if, I say, your Majesty really disapproves of your Government injuring the religion of Christ by persevering in the rigorous measures adopted in this case, I may well ask whether your Majesty will not convince yourself that these doings can have no other result but to undermine your Majesty's Throne. I speak out frankly, because I fight under the banner of truth; and I address you on this subject, because I am bound to tell the truth to all, including non-Catholics, and because all those who have been baptised, in a manner which I cannot at present explain, belong to the Pope. I indulge the hope that your Majesty will receive these remarks with your habitual kindness, and that you will take the measures required by the circumstances of the case. I offer you the expression of my devotion and high esteem, and I pray God to include both your Majesty and myself in the same ties of boundless love.—PIO P. M.

In reply, the German Emperor has despatched this to Rome:—

Berlin, Sept. 8.

I am happy that, as in days past, you again honour me with your correspondence.

I am the more gratified by this circumstance, as it enables me to correct the mistakes which, to judge from your Holiness's letter of the 7th of August, must have occurred in the reports on German events transmitted to you.

If the reports which have reached your Holiness on what has recently happened in this country had contained only what is true, your Holiness could not have indulged the supposition that my Government has adopted a course disapproved of by me. Under the constitution of my States such a thing is impossible,

the laws and administrative measures adopted in Prussia requiring my sovereign consent.

Deeply do I grieve that some of my Catholic subjects have in the last two years organised a political party, bent upon disturbing by revolutionary intrigues the good relations which have so happily existed between the various denominations in Prussia for centuries. I regret that persons belonging to the higher ranks of the Catholic clergy have not only approved this movement, but supported it even to open rebellion against the existing laws of the country.

Your Holiness will not have failed to perceive that similar incidents have recently occurred in the majority of the European States, as well as in some countries on the other side of the ocean.

It is not for me to investigate the motives which have prompted priests and believers of a Christian denomination to join the enemies of political order; but it is my duty, in the States whose government has been intrusted to me by God Almighty, to watch over the preservation of domestic peace, and to uphold the authority of the law. Conscious of being answerable to God for the fulfilment of my royal duties, I shall maintain order and law in my States against each and every attack while God grants me the power to do so. As a Christian monarch, I am compelled, though with sorrow, to attend to my royal functions, even when they should oblige me to punish the servants of a Church which, I presume, agrees with the Evangelical Church in recognising obedience towards secular authority as a command contained in the Divine revelation vouchsafed to us. Unfortunately, many of the clergy under your Holiness's control, in their conduct deny this teaching of the Christian doctrine, thus obliging my Government, supported by the vast majority of my faithful Catholic and Evangelical subjects, to compel observance of the law by secular force.

I willingly cherish the hope that your Holiness, when informed of the real state of things, will use your authority to put a stop to an agitation which has been so long carried on by parties who have lamentably distorted the truth and abused the authority of the priestly office. Before God I solemnly declare that the religion of Christ has nothing in common with these intrigues, and that there is no connection between the present agitation and that truth which your Holiness appeals to, and which I most unreservedly confess.

There is another statement in your Holiness's letter which, though not based upon erroneous reports, but the belief of your Holiness, I cannot leave uncontradicted. I am referring to the proposition advanced by your Holiness, that every one who has been baptized belongs to the Pope. The Evangelical faith, which, as your Holiness must be aware, I profess, as did my ancestors before me, and as do the majority of my subjects now, does not permit us to accept any other Mediator with God than our Lord Jesus Christ.

Difference of faith, as it does not prevent me from living in peace with those whose creed is at variance with my own, so it does not hinder my offering to you the expression of my personal devotion and high esteem.

WILLIAM.

The *Times* correspondent remarks on the publication of these letters:—"The publication of the above letters was probably delayed to give His Holiness time to consider the answer, and mould his conduct accordingly. Now that it is but too plain that there is no chance of a change, the epistles have been given to the public. They will have no little effect in determining the result of the coming elections."

The correspondent of the *Daily News* indicates that Prince Bismarck is at the bottom of this correspondence, though the Emperor, doubtless, indited the personal religious references. The Pope was right in saying that the Emperor has great scruples as to the course his Government is taking:—

The signing the measures is no expression of approval; it is a mere clerical act. The real feelings of His Majesty are to be learned from his history, from his character, from his known prejudices, from the opinions of the friends with whom he surrounds himself. The old orthodox Evangelical spirit, of which His Majesty is the embodiment, was undisguisedly hostile to the May legislation. It was hostile, not so much from sympathy with Ultramontanism, as from a conviction that that legislation struck at the principle of religious authority in general, as indeed it in a measure did, and because it feared Catholicism less than Liberalism. Today the *Kreuz Zeitung* has no reproach for the rebellious bishops. The clerical laws are the work of Liberalism, and as such the High Church Junker element opposed them from the beginning, and will oppose them, within the limits of its power, to the end. There is therefore some excess of indignant warmth in the Emperor. He first establishes that no Act is valid without his signature, and then pretends that he must approve the clerical laws because he signed them. Now last summer the Emperor wavered. In ill-health and low spirits his conscience is morbid, and his sensibilities acute. He sees Jesuit conspiracies on every side, and he is ready to listen to the pious friends, who ask if he, the Defender of the Faith, the devout heir of a devout family, can suffer his irreligious Ministers to wage war upon the Christian Church. Against such counsellors and the King's own tendencies, Prince Bismarck has had to struggle day by day, week by week, and month by month. He barely wrested a reluctant victory from the narrow minded monarch. It was impossible to keep rumours of these things from the public. On the Ultramontanes, of course, they made a great impression; and, as secretly used by the clergy, they were of immense weight with the unreflecting laymen. It was necessary to counteract this impression, and to counteract it effectually. No expedient was likely to work so well as that of leading the Emperor to commit himself while seeming only to defend his own prerogative. This is the master-stroke of the performance.

The writer adds, —

The plan succeeded, I say, to an extent which leaves nothing to be desired. All Prussia is foaming with indignation. Never in the course of the difficulty with the bishops have I seen the public mind wrought to such a state of uncontrollable fury. The Liberal press is filled with bitter and even violent articles; and epithets are applied to the Pope and his letter which have

heretofore graced only the inspired columns of the Catholic sheets. There has been no prohibition to publish this correspondence. It is worth more to the cause defended by the State than a hundred victories. Even the Ultramontanes are mortified. As a rule they applaud the most nauseating utterances from the Vatican, but the ignorant, presumptuous, and insulting letter to the Emperor shocks their intelligence, if not their moral sense. They are silent, or like the *Germania* of this city, are satisfied with the harmless amusement of showing that we all belong to the Pope. On the elections the affair will have a great effect. It will bring the Liberals up to their duty; it will decide many wavering but moderate Catholics, and its consequences will be observed in the next Parliament. Finally, it fixes unalterably the status of the Government. Not even the Emperor can retreat, and the world may now expect to see the war on Jesuitical intrigues and Ultramontane arrogance waged with an energy to which anger will lend its nerves. There should be no doubt abroad about the man to whom the credit is due. Prince Bismarck deserves for this last triumph the thanks of all who love freedom of thought and hate priestly usurpation.

The same correspondent states that a serious conflict is likely to arise over the appointment of the new Bishop of Fulda. It is the first diocese which has become vacant since the new laws against Ultramontanism were passed. On the one side the Government is determined to maintain its authority; on the other the clerical supporters urge the appointment of a decided Ultramontane, for the purpose of testing and defying that authority.

The commission appointed to suggest some arrangements for filling up the vacant parishes has reported in favour of civil marriage.

It is said that the Prussian Government will propose to the Landtag a new law subjecting to banishment bishops who, deposed by judicial sentence, refuse to vacate their episcopal seat.

The Archbishop of Cologne in a pastoral desires the clergy to exhort their parishioners to do their duty conscientiously as electors, voting for the cause of religion, as repeatedly instructed by the priests, and not to abstain, either from indifference or from the mistaken sense now in vogue of the meaning of our Saviour's words, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's," which would render all unto Caesar.

It is doubtful if Bishop Reinkens will be recognised in Bavaria, in consequence of his being a Prussian subject.

A Berlin telegram of Monday says:—"The *Norddeutsche Allgemeine Zeitung* points to the threats of the Catholic press against England, especially those which are intended to encourage agitation in Ireland, as a significant sign of the times, and calls them proofs of the growing madness of the Ultramontanes. The Emperor's reply to the Pope is calling forth a stream of congratulatory addresses from all parts of Germany. The reception given to His Majesty at Vienna, not only by the court, but also by the press and people, is answered by most cordial articles in the Berlin journals. The visit is openly treated as a political event."

A GOOD JOKE.—Don Paolo Grassi, canon of the church of St. Maria Maggiore at Rome, who recently joined the Baptists in that city, has been summoned before the "Holy Roman Universal Court of Inquisition" for having abandoned the Roman Catholic Church.

THE NEW BISHOP OF VICTORIA.—We are glad to announce that the Bishopric of Victoria, Hong Kong, has been conferred on the Rev. J. S. Bardon, who has had twenty years' experience of missionary life, in connection with the C.M.S. in China.—*Record*.

THE O'KEEFE CASE.—Mr. Bouverie, M.P., has given 10*l.* towards the O'Keeffe Fund. He says it is a cruel thing to leave Mr. O'Keeffe to struggle unassisted with the powerful enemies his independence of spirit and his courage have aroused against him. The commissioners seem determined, too, he adds, to adhere to their past policy in respect to him, in spite of the opinion of Parliament and the promises of the Prime Minister.

CHURCH AND STATE IN CEYLON.—We are exceedingly sorry to learn that convict labour has been allowed for the improvement of the ground of a Buddhist temple in Kandy, and that timber has been granted by Government for a Roman Catholic Church. Considering the sums paid from the public revenue to the Anglican bishop and chaplains, it may seem to our Governor only fair that other religionists should obtain substantial marks of Government favour. His excellency would do better to abolish all State aid to religion. Governments are not infallible, and have no test of truth. By endowing different creeds it is certain that, as to some of them, the State incurs the guilt of helping falsehood. Let it keep to its own business "to make a good road and pay an honest policeman," and leave the votaries of truth and error to fight out their battle without adventitious aid. In spiritual matters the civil authority is blind, and by meddling can only mar.—*Ceylon Friend* (Wesleyan).

THE CONFESSORIAL IN THE CHURCH OF ENGLAND.—Twelve English bishops have replied to the memorial recently adopted at Plymouth, praying the bishops to repress confession and other Romanising practices. The Archbishop of Canterbury assures the memorialists that the matter shall not fail to receive his due attention. The Bishop of Bath and Wells trusts that the bishops will be able, if well supported by the great body of the laity, to maintain the integrity of the reformed faith, and to preserve to our country the inestimable

blessing it has derived from it. The Bishop of Gloucester and Bristol is glad to observe that the resolutions of the meeting are in the same spirit as his recently published letter. The Bishop of Hereford received the resolutions with pleasure, and will give the subject his best attention. The Bishop of Chichester fully agrees with the memorialists, that it is the duty of the bishops to the full extent of their power to discourage attempts to undo the great work of the Reformation. The Bishop of Rochester said the subject will have the careful attention of all his Episcopal brethren.

CHURCH AND STATE IN SWITZERLAND.—Bishop Mermillod (who was expelled from Geneva by state authority) has issued an interdict against the three new Old Catholic curés in the parish of Geneva, whose installation has been postponed to Sunday next, in order that some formalities may be completed. Last Sunday Father Hyacinthe preached his last sermon in the hall of the Old Library, the St. Germain Church not being in readiness on account of some necessary repairs. Great crowds of people assembled to hear the father, who spoke on the events of the week, especially the election of the curés, the ceremony of taking the oaths, and Bishop Mermillod's charge of interdict against the three newly-elected curés. He said he could not accept the interdict and excommunication, basing his argument on the Bible, the writings of the Fathers, and the decisions of the old councils. His address made a great impression upon his hearers. The Roman Catholics have bought the former hall of Freemasons, for the purpose of transferring to that place the public worship hitherto performed at the St. Germain Church, and held a service there on Sunday. On Saturday the wife of Father Hyacinthe gave birth to a son.

DEATH OF DR. CANDLISH.—This eminent Scottish divine died late on Sunday night at his residence in Edinburgh, after a protracted illness. Excepting Dr. Chalmers, he was, perhaps, the most prominent man whom the great Secession of 1843—when the Established Church was divided against itself—brought into the arena of ecclesiastical controversy, and since that date his name has been intimately associated with the history and struggles of the dissenting denominations of Scotland. Dr. Candlish was born in 1807, and was licensed as a preacher by the Presbytery of Glasgow in 1828, from which period he has, by indomitable industry and his high mental endowments, occupied a foremost place amongst Scottish preachers. In addition to taking an active part in the administration of the affairs of the Free Church of Scotland, of which he was one of the founders, he was a diligent student of ecclesiastical history, and has made many valuable contributions to the religious literature of the day. Among his best-known works are "The Atonement: its Reality and Extent," "Scripture Characters and Miscellanies," "Life in a Risen Saviour," "The Two Great Commandments," "The Fatherhood of God," "The First Epistle of St. John expounded in a Series of Lectures," &c. The latter years of his life were spent in an earnest endeavour to reunite the leading Presbyterian bodies of Scotland and England—a project which, though bitterly opposed by those who hold Erastian and anti-voluntary opinions, has been greatly advanced by his powerful and persistent advocacy.

Religious and Denominational News.

At an influential town's meeting held in Birmingham on Wednesday, it was resolved to raise funds to complete the restoration of the parish church by a voluntary rate. Some Nonconformists took part in the proceedings and promised support.

The Rev. G. W. McCree, who for the last twenty-five years has laboured incessantly for the spiritual and moral well-being of St. Giles's, is about to leave the sphere which he has so long occupied, he having accepted the pastorate of the chapel, Borough-road, Southwark. Mr. McCree will still retain his post as secretary of the United Kingdom Band of Hope Union.

A NEW WESLEYAN CHAPEL was opened at Reading on Thursday, which is a very handsome building. It has cost some 7,500*l.*, and will seat nearly 1,000 persons. A great portion of the cost has been subscribed locally. The edifice has been designed by an amateur, the Rev. J. P. Johnson, Wesleyan minister, of Wood Green, London, and carried out under the direction of a local architect.

STOCKWELL BAPTIST CHAPEL.—The seventh anniversary of the Rev. A. Mursell's chapel was held last Friday evening. After tea a harvest festival was held in the chapel, which was tastefully decorated with wheat, fruit, and flowers. Mr. W. McArthur, M.P., occupied the chair, and speeches were delivered by the Revs. Morley Punshon, D.D., Donald Fraser, D.D., T. W. Handford, and A. Mursell, and the treasurer made the gratifying statement that the debt, which at the opening of the chapel was 4,600*l.*, had now been entirely cleared off, the 570*l.* owing at the beginning of this year having been raised as a tribute of respect and admiration for the pastor.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of the Young Men's Christian Association was held on Friday evening in the theatre of the institution, Aldersgate-street, for the distribution of the prizes to the successful competitors in the various classes. The chair was taken by Mr. J. D. Allcroft. There were about 700 ladies and gentlemen present, and on the platform were a considerable number of clergymen and ministers of

various denominations, among whom were the Rev. W. Cadman, Rev. G. W. Olver, Dr. Cumming, and others. The prizes distributed were books of considerable value for proficiency in mathematics, languages, and other branches of learning. The chairman, in opening, congratulated the meeting on the success of the institution and the numbers present, and expressed a wish that there were more of a similar character throughout the country to counteract the many evil social influences at work. He concluded by announcing donations for prizes to various classes from a number of gentlemen, Mr. Samuel Morley, M.P., being among the liberal contributors.

CHESHUNT COLLEGE.—The annual meeting of subscribers was held at the college on Thursday week; W. H. Michael, Esq., F.C.S., in the chair. The resolutions were proposed by the Revs. H. Allon, D.D., W. Braden, G. W. Conder, J. W. Walker, B.A., W. G. Horder, J. O. Jackson, J. Thomas, B.A., and Messrs. Cory and Mather, and unanimously adopted, expressive of thankfulness for the spiritual prosperity of the college, and great improvement in its financial state. The report stated that in all probability the debt on account of the expenditure of upwards of 10,000*l.* on the reconstruction and enlargement of the college buildings would be entirely removed before April next. The announcement last spring of the expected deficiency of 550*l.* in the general account had resulted in the close of the financial year with a balance in hand of 14*l.*, while there were now eighteen subscribers of ten guineas per annum. There had been upwards of twenty applications for the vacant studies of the present session, and of these seven had been received on probation, so that there were now thirty-eight names in the list of students in the college. After the meeting the annual address to the students was delivered in the College Chapel by the Rev. G. W. Conder, of Forest-hill, and was full of characteristic point and power.

Correspondence.

CHURCH PROPERTY.

To the Editor of the Nonconformist.

SIR,—Laws, statutes, and Acts of Parliament are tangible objects, and to be referred to in an individual, and not in a vague and general manner. May I then ask you to answer the following questions suggested by your leading article on disendowment in your current number:—Can you quote any law "setting apart a certain portion of the property of its subjects to be paid to their parochial minister"? Of course under this head laws for the regulation, or even for the reorganisation of pre-existent property, would not fall.

Secondly, "Can you produce any statute "permitting certain properties to be set apart for each archbishop and bishop, and for each dean and chapter"? The same proviso of course holds good of these as of the former.

Again. Can any Act of Parliament be found creating "a body of ecclesiastical officers for the carrying out of" a "body of laws regulating the ecclesiastical affairs of this nation"? Here of course laws which merely recognise by the way the existence of such officers are not to the point.

Lastly, can you bring forward any Parliamentary enactment "providing for the maintenance of such officers, by arrangements, and for the most part out of means, which originated with itself"?

I have not your paper before me as I write, so that my quotations may not represent your *ipsissima verba*: I think, however, they represent the sense accurately. Hoping you will extend the same courtesy to me as an opponent that you showed on a former occasion,

I am, yours obediently,
CATHOLIC.

Oxford, October 20.

[We refer the writer to Miall's "Title Deeds of the Church of England" for an answer to his questions.—ED. NONCON.]

Theodore Hook was at a musical party, at which a certain young lady attempted to sing a very difficult song, which she gave with exaggerated feeling and a great many blunders. "Don't you adore her singing?" asked a gushing old lady, who sat next Hook; "it's so full of soul." "Well, madam, for my part," answered the wit, "there seems more of the *fonder* than the *sole* about it."

PROVING TOO MUCH.—A Vienna patent safe-maker bade defiance to all other safe-makers to open his safe, and got the presence of the Emperor during a trial. The safe proprietor smiled sarcastically at the futile efforts of his rivals, and then exclaiming—"But, after all, my friends, it is a simple matter," proceeded to show how it was to be done, and found he could not open the safe himself.

JOHANNISBERG WINE.—A large cask of Schloss Johannisberg of 1861, reputed the finest wine the famous vineyard of Prince Metternich ever produced, was sold last week by auction at the cellars on the spot, and was knocked down to a Russian agent at the price of 28,000 gulden, which will make the hock cost as nearly as possible twenty guineas a dozen when bottled, supposing there is no loss or waste in the process. This does not include the cost of carriage to Russia.

THE CONGREGATIONAL UNION.

AUTUMNAL MEETINGS AT IPSWICH.

(From our own Correspondent.)

In my hurried communication of last week I omitted to mention that the secretary made on the Tuesday morning the following important announcements:—That the supplement to the Congregational Hymn-book will be on sale in the course of December; that the committee appointed by the College Conference had not met—it had been waiting for a return of schedules from the colleges; these are now to hand, and the committee will meet soon; that the conference of laymen to consider questions affecting the salaries of ministers and other important financial matters will meet in Birmingham, December 9 and 10; that there have been unavoidable delays in getting together a conference of the representatives of Free Evangelical denominations for religious ends; and that the first of the series of lectures to be delivered, under the auspices of the Union, by Professor Henry Rogers, on the "Preternatural Origin of the Bible," is in the press, and will be published before Christmas. This will be followed, in successive years, by a lecture on the "Relation of John the Baptist to Christian Theology," &c., by Professor Henry Reynolds; a lecture on the "Atonement," by Mr. Dale; a lecture on "Sacerdotalism," it is hoped, by the Rev. Dr. Miller; and a lecture on "Congregationalism."

And now to resume my story. The weather was most brilliant at Ipswich, reminding some of continental skies; nor was the town itself, on the river side, with its miniature boulevard and poplars in the distance, unlike a continental town. Tacket-street church, where the business meetings were held, was admirably adapted to its purpose—a handsome Gothic building, very commodious, and yet not so overwhelmingly large as to destroy the freedom of conference. The first business of Wednesday morning was the reception of the following representatives—the Rev. J. Troup, delegate from the Scottish Congregational Union; the Rev. J. Hall, St. John's, Newfoundland; the Rev. D. Stevenson, French Canadian Missionary Society. All spoke briefly, and received a very cordial welcome. Mr. Hall's address was really wonderful in its inimitable combination of wit, pathos, and spiritual earnestness. After hearing these brethren came on the one commanding piece of business of the morning.

The Rev. A. Hannay read a letter from "The Vigilance Committee appointed at a Conference of Churchmen and Nonconformists held July 10th," and an address from the same committee to the Christian people of England. There was no mistaking the tone of these documents—one of alarm at the growing evils in the Establishment, of conviction that something must be done, and of earnest appeal for help to every Protestant Christian, but there were also in the documents statements and admissions which would make it next to impossible for Free Churchmen to help.

Dr. Kennedy, in support of the resolutions, which he moved by way of reply to the Committee (for which see report) delivered an address of twenty minutes, perfect in its condensation. He first pointed out in what respects he agreed with the Vigilance Committee—in the gravity of the occasion; in regarding those who are labouring to revive the characteristic doctrines of the Church of Rome in the services of the Church of England as unfaithful to their trust, seeking to subvert the Reformation they were appointed to uphold; in thinking that the time has come for some legislative interference with this state of things. But the question is as to what it is fit and proper that Parliament should be asked to do. And it is here we must part company with the Vigilance Committee. Dr. Kennedy's words went incisively to the very heart of this grave matter. One of his points was admirably put—"The great endeavour of the Churchmen of 1662 was (he said) to exclude from the Church what we call the Evangelical element. We are now asked to aid in an endeavour to reverse the action of 1662, and to exclude the so-called Catholic element. Success in such an endeavour, we say, would be nothing short of the creation of a new Establishment. And for this we are not prepared." Further, such a new Establishment would increase immensely the religious inequality of which we complain, for it would contain only one eighth of the people of England. Moreover, such a change is impossible—

The powers and patience of the House of Commons have lately been taxed to the uttermost in remodelling

and reforming a small part of our military institutions. Give it to attempt the remodelling and reforming of matters which move the deepest passions of the whole nation, and affect their consciences as well, and the work will scarcely be begun when the wisest and best men of all parties will unite in demanding of the Legislature to let it alone, and to leave it to be done by others. There is only one thing the Legislature can do—it can bid the Church go free and do its own work according to the best wisdom it can draw from heaven or earth.

The resolution was seconded by the Rev. J. G. Rogers, B.A., who had scarcely well got into his theme when the inexorable bell rang, to the great regret of the assembly. The Rev. E. White then proposed an addition to the resolutions, recognising the honest endeavours of the Evangelical clergy to maintain the Protestant element in the Anglican Church, which, after a good deal of discussion, was accepted, after being carefully modified, for as Mr. White proposed it the wording was clearly open to grave objection. It was passed in the form here given—only one dissentient:—

That the assembly regards with earnest and respectful sympathy the endeavours made by the Protestant portion of the national clergy to maintain Scriptural truth by their own teaching, and is not unmindful of the painful sacrifices demanded by any consistent policy on their part in the present state of ecclesiastical parties.

The Rev. W. Statham doubted much whether the reformers were Evangelicals, and objected therefore to the phrase, "Undo the work of the reformers." The Rev. G. M. Murphy gave startling instances of Popery in the Establishment. The discussion very soon ran into verbal criticism of the resolutions, everybody seeming to agree with their substance. The Revs. T. Gasquoine, J. Foster, S. Conway, R. T. Verrall, G. S. Barrett, S. Hebditch, J. Viney, H. T. Robjohns, and Mr. Grimwade, took part. The resolutions were carried unanimously, with this addition to number three, on the motion of Mr. Barrett:—"And that their descendants down to this day have been signally free from any sympathy either with the characteristic teaching or the practices of Ritualism."

Our temperance friends will be glad to hear that on this Wednesday morning, before the sitting of the Assembly, so early as eight o'clock, Mr. S. Bowly, president of the National Temperance League, invited the delegates to breakfast, and about 300 were present. A committee was formed, with two secretaries, to report in May. The speaking at this meeting was singularly able and moderate.

In the afternoon of Wednesday one sectional meeting was held in St. Clement's Chapel, when a paper was read by the Rev. S. March, B.A., of Southampton, on "Sensuousness in Worship," the chair being taken by H. Lee, Esq., of Manchester. The Rev. R. S. Ashton prayed. The paper discussed "The Thing, its Cause and its Tendency," in the widest way; and only a corner was given to the sensuousness of Congregationalism, and that did not seem to me to do justice to the subject. So far as we have been affected by Ritualism, we have been affected for good (because with us the element of sacerdotalism and sacramentarianism is purged away), in the direction of brighter and more beautiful places of worship, pressing the Divine gift of music into the Saviour's service, of greater diversity in the services, and of a common prayer, but by no means to the exclusion of free prayer. And within our knowledge all this has been accompanied with greater spiritual power, more earnest spiritual life, and increasing number of saving conversions to God. The discussion seems to have been ably sustained by the Revs. E. W. Shalders, Dr. Waddington, E. White, J. S. Bright, W. Roberts, and T. Stephenson. At another sectional meeting in the Crown-street Chapel, Manning Prentice, Esq., read a paper on "Fellowship in the Churches." The chair was taken by C. J. Andrews, Esq., J.P., of Reading. I could not be present; but the full report of the paper in a local journal lies before me as I write. The address touches on nearly every practical point in the administration of our churches, and goes thoroughly with the present healthy tendency of the time. The following engaged in the subsequent discussion—Mr. Pidduck, the Revs. R. D. Maxwell, James Graham, A. F. Barfield, R. Bruce, M.A., T. Green, M.A., and G. S. Barrett. At 5.45 a sermon was preached to children in Tacket-street Chapel by the Rev. Dr. A. M'Aulane, on the "Soul." Sunday-school children occupied the body, parents and children and friends the gallery. The place was crowded, and the service one of a most delightful character.

At night there were four sermons preached—at Needham Market by the Rev. E. H. Jones; at Falkenham by the Rev. J. P. Gledstone; at Wickham Market by the Rev. T. Robinson, Hyde; at California, Ipswich, by the Rev. R. Ann, Handsworth; while at Stowmarket, Hadleigh, Woodbridge, Debenham, there were public meetings, most ably sustained and well attended. The great meeting of the night was, however, one for the working men, presided over by the Rev. E. R. Conder. The Public Hall, holding about 2,000 people, was crammed. J. H. Tillet, Esq., of Norwich, opened with a most powerful speech on "Protestantism and its Adulterations." Then came the Rev. Geo. Martin with a witty, telling, and pathetic address on "Power and its Responsibilities." W. H. Conyers, Esq., of Leeds, spoke quietly and well in the way of homely advice on Ignorance, Intemperance, and Improvidence. The subject selected by the Rev. H. T. Robjohns, B.A., of Newcastle-on-Tyne, was the "Christ of History and Modern

Life," but on account of the lateness of the hour only a fragment got delivered.

Let no man suppose that we were so absorbed in the meetings that we had neither eyes nor ears for anything else. On the Thursday morning, under competent guidance, we did the leading streets, saw the grand Town-hall, Wolsey's Gate, were surprised at the tonnage of the shipping, and the exceeding beauty of the river. By ten, however, we were once more at the assembly, and here let me say that the arrangements for letter-writing, telegraphing, and for the general convenience of visitors, were admirable. The first weighty business was the reading of a paper by the Rev. W. A. Essery, of London, on the question, "Are conversions rare? and if so, why?" He thought that the relative proportion of converted to unconverted was the same as it was years ago, and that the Gospel was not advancing on the world. The reader then went on to examine various theories, which, having taken possession of the ministerial mind, may have hindered their work. He would not assume to weigh these theories, but simply asked them to look inquisitively at some of them, remembering that even truth strained, distorted, one-sided, may produce some of the results of deadly error. He then passed in review the following theories—that the preaching of the Gospel was to be only for a witness; that the pulpit had been supplanted by the press; the didactic theory; the censorship theory. Had they not been told that it is for the pulpit to control all the currents of human life in a new method and with a new authority? It has been explained that the modern pulpit should become the censor of all the ways and works of the age—of its literature, art, science, philosophy, commerce, politics, and so forth—criticising all things by the light of heavenly truth; the love *versus* fear theory; and the moral heritage theory. The paper concluded with an earnest appeal to ministers and churches to return to the prime aim of the Gospel, the conversion of souls. The following spoke—Revs. G. Snaithall, of Ipswich, E. W. Shalders, J. H. Wilson, Dr. Waddington, D. Harding (Tunbridge), J. P. Gledstone, G. Wilkinson, J. Raven, and some of these with much earnestness and power.

The Rev. C. E. Baines Reed then read a paper on "How to secure an improvement in the tone and method of Sunday school work." The paper sketched out, with much ability and point, those possibilities, which are just now occupying the Sunday-school mind, and which realised will almost revolutionise this invaluable institution. The Rev. T. W. Davids, Mr. F. J. Hartley, Mr. H. Lee, Mr. W. H. Coulson were the speakers. Then came thanks to the chairman, the Rev. E. R. Conder, M.A.; acceptance of an invitation for next autumn to Huddersfield; thanks to the Ipswich friends; and to the Rev. J. Graham, and other speakers and readers for such services as had been rendered.

On the Thursday night there was a brilliant conversation in the Public Hall. A select choir sang various anthems. The Rev. T. W. Davids read a paper on "The History of Nonconformity in Suffolk," and J. E. Taylor, Esq., F.L.S., F.G.S., gave "A Chapter in Suffolk Geography." Various articles of great interest were exhibited, amongst them a gas organ by the son of the mayor.

On the following morning all the members of the Union who were able to stay till Friday accepted the kind invitation of the mayor, E. Goddard, Esq., to breakfast at ten, in the Council Chamber, and gracious and grateful were then the words that fell from the lips of the Mayor, the Rev. E. R. Conder, the Rev. J. G. Rogers, Mr. Andrewes, Dr. Kennedy, the Rev. A. Hannay, and Mr. Rees.

The second session of the assembly was held on Wednesday at Tacket-street Chapel, which was, as before, filled with delegates and visitors. The proceedings commenced with the customary devotional service, after which the chairman introduced the following representatives of other bodies—Rev. J. Troup, delegate from the Scottish Congregational Union; Rev. T. Hall, St. John's, Newfoundland; Rev. D. Stevenson, French Canadian Missionary Society—who received a very cordial welcome.

RECEPTION OF VISITORS.

The Rev. J. TROUP, who received a hearty welcome, gave some accounts of the religious state of Scotland, and spoke of it as being satisfactory. There was a deepening spirit of prayerfulness and devotion and Christian earnestness amongst them. The Scotch Congregationalists rejoiced with their English brethren in their prosperity and progress, and mourned with them in their disappointments and losses. They would be glad if a lay as well as a ministerial delegate were sent to Scotland which would increase the ties of union and give them increased power in coming conflicts. The Scotch Congregationalists were working successfully their sustentation fund. A few friends in Glasgow at the end of last year, feeling that in consequence of the increased material prosperity of the country the necessities of the ministers were also growing, as the result of the increased expense of living—(Hear, hear)—set earnestly to the work, and by their liberal contributions and subscriptions for others had raised as much this year, with a prospect of raising as much within the next five years, as would enable them to give 20*l.* or 30*l.* additional to each Congregational minister in Scotland—(applause)—and they had raised their stipends to a minimum of 140*l.* Their desire and aim were to raise them to the minimum of 150*l.*, which, he had no doubt, in a year or two they would be able to accomplish. The Free Church also was making a

strenuous effort to raise the minimum of their stipends to 200*l.*, the United Presbyterian Church were making a similar effort, and the Established Church, feeling that the endowments for the support of their ministers were far too small, had during the last few years, in very many cases, added about 50*l.* to the stipends of their ministers. (Applause.) They were maintaining their position, small as they were, in Scotland, and he trusted they were prospering.

The Rev. THOMAS HALL gave an animated account of the religious condition of Newfoundland, and the general spiritual condition of the island. He had been only five years as minister over the Congregational Church there, but its members had increased from 50 to 200, and they had now three missionaries among the scattered population, who were doing much good.

The Rev. D. STEVENSON, a delegate from the French Canadian society, stated that their work lay among the French population, and there was reason to hope that it was doing much good. There were one million two hundred thousand Roman Catholics now in Lower Canada, and their work lay amongst them, many of whom had become interested in and benefited by their educational institutions and the simple doctrines of the Gospel. The various churches in Upper Canada were mission churches, which were very needy until of late years, and could hardly be expected to grapple alone with such a mighty power as the Roman Catholic hierarchy. He believed the subsidies for home missions had been withdrawn by the Presbyterians, and rightly, for they had been in a more healthy state since the support from home was taken from them. Mr. Stevenson concluded by reading an earnest appeal from his committee on behalf of the missions.

THE SPREAD OF RITUALISM.

The Rev. A. HANNAY then read a letter from "the Vigilance Committee, appointed at a Conference of Churchmen and Nonconformists, held July 10th," and an address from the same committee to the Christian people of England.

The Rev. Dr. KENNEDY proposed the following resolutions:—

The assembly, having before it a letter, from "the Vigilance Committee appointed at a Conference of Churchmen and Nonconformists, held on July 10th, 1873," in which the aid of Congregationalists is requested in an endeavour to rouse the country to some common action in regard to the advance of Ritualism, and the practice of the confessional in the Church of England; and having also heard the address of the Vigilance Committee to "the Christian people of England":—

Resolved.—1. That it agrees with the Vigilance Committee in regarding with grave concern the efforts of some of the clergy and other members of the Church of England to revive in the services of that Church the characteristic doctrines and usages of the Church of Rome; that it recognises in the zeal and pertinacity with which those efforts are maintained, and the success which has thus far attended them, a real danger to the religious life, and to all the higher interests, of the nation; and that it acknowledges the duty of earnest co-operation with Christians of all denominations who may seek, by enlightening the minds of the people, to protect them against the endeavours which are being made to corrupt their faith.

2. That, while the assembly condemns, as contrary to Christian truth and simplicity, the conduct of those clergymen of the Church of England who are seeking to undo the work of the Reformers, which they were appointed to maintain, it cannot, consistently with its views of the rightful relation of the National Legislature to the Church of Christ, unite with the Vigilance Committee in any political action which contemplates the strengthening of the discipline of the Church of England by means of new laws, or which assumes that it is desirable that that Church should continue to exist as a National Establishment.

3. That while the assembly regards with pain the defection of so considerable a portion of the clergy, and of so many of the congregations of the Church of England, from the doctrines and usages of the Reformed Churches, it cannot but regard this defection as a natural result of the retention in the formularies of that Church of some of the cardinal errors of the Church of Rome; and it remembers with satisfaction that the Fathers of English Nonconformity elected rather to separate themselves from the National Church than to lend their sanction in any degree to those errors.

4. That the assembly further regards the doctrinal anarchy which at present obtains in the Church of England as furnishing an argument in favour of the policy of disestablishment and disendowment for which, on other grounds, Nonconformists have long contended, and is hopeful that Nonconformists will ultimately be supported in their efforts to promote this policy by those who, though not disapproving of the principle of an Established Church, are convinced that the Church of England can no longer be regarded as the guardian of a pure and Scriptural faith.

In proposing these resolutions for acceptance, Dr. Kennedy said he agreed with the Vigilance Committee as to the gravity of the occasion, for there was an attempt to rebuild a system of priestcraft perilous to the souls of men and perilous to the liberties of our country. They had resisted it step by step in its progress until now from the day when Dr. Newman and his fellows resolved to make trial how much the Church of England would bear. And, God helping them, they would not cease to resist it. (Cheers.) These men took the ground that the Reformation was an act of wantonness and of schism—an act which must be reversed; and their mission as Anglo-Catholics was to reverse it. If he had any doubt as to the charge which these resolutions endorsed against the Ritualistic clergy it would be removed by the attitude they took with reference to the decisions of the courts of law. But last week they were described in their own hearing at Bath by bishops and other dignitaries as utterly lawless, setting at naught the decisions of the highest courts, and setting at defiance their own bishops. They had received the benefit of the widest possible interpretation that the utmost legal ingenuity could put on articles and rubrics: but so far as that interpretation condemned or restrained them, they held it of no force, and made their own will their only law. He asked, was this an honest procedure? If the yoke was too heavy to be borne they were at perfect liberty to slip it off their necks. But they had no right to the immunities of

a law-established church while they deliberately, and even ostentatiously, broke the law by which they were bound. Men who pursue that course must bear to hear themselves charged with the violation of a solemn trust. They, as Congregationalists, also agreed with the Vigilance Committee that legislative intervention was necessary. It was an Act of Parliament Church, and there could be no doubt of the right of Parliament to legislate for this national institution as for others. The question was as to what it was fit and proper that Parliament should be asked to do. And it was here that they must part with the Vigilance Committee. In the language of the manifesto, they were asked to join in "the faithful testing of candidates for seats in the House of Commons in regard to their loyalty to the Protestant cause, inasmuch as, without the sanction of the Legislature, no effectual remedy can be applied to the Church of England as by law established." He could not believe that their friends apprehended the full import of their own proposal. The resolution Mr. Miall laid before the House of Commons a few months ago was child's play compared with a resolution that should embody and plainly represent the meaning of their Vigilant friends. The "effectual remedy" proposed would make essential changes in almost every service of the Church, the baptismal service, the catechism, the order for confirmation, the communion service, the burial service, and the ordination service—a remedy which would take out of the Prayer-book what three-fourths of the clergy of the Church consider lawful, and what a very large number, not extreme Ritualists, but good old-fashioned Church of England people, considered vital. They were asked to aid in reconstructing the National Church. This they could not do, for it would be nothing short of the creation of a new Establishment, and for this they were not prepared. (Cheers.) Besides, it was too late to speak of reconstructing or rebuilding a Church which, by universal consent, was ready to perish and vanish away. But, even if they could reconstruct that Church on Evangelical principles, what would become of the boast that it was the Church of England? for it had been shown by Churchmen themselves that the Evangelical clergy only numbered a fourth part of the clergy; and, surely, it was contrary to all sense of justice to legislate so as to benefit the few at the expense of the many—to say nothing of all the Nonconformists who are outside her pale. This work, too, must be done by a Parliament which consisted of men of all shades of opinion—some of one religion, some of another, and some of no religion at all. How, then, could such a body legislate for the religious conscience of the nation? (Applause.) There was only one thing which the Legislature could do, and that was to let the Church go free and do its own work according to the wisdom it could draw from heaven and earth; and to that conclusion they must come. (Applause.) It would deprive their Evangelical brethren of a little prestige, and also of State support, but it would leave them free to fight the battle of truth, and side by side with their Nonconformist brethren they would be more able, in the strength of their Divine Master, to meet Ritualism and every other form of Popery on vantage ground. The Bishop of Peterborough had said that they could not put new wine into old bottles; but here was a way in which they could put the new wine into new bottles, and both would be preserved. They thought they were guided by the experience both of the Church and of the State, and were consulting the interests of both, when they said that the hour had come when the State should give to the Church the privilege of self-government, with the duty—the blessed duty—of self-support. (Loud applause.)

The Rev. J. G. ROGERS, B.A., of Clapham, seconded the motion. If he could see that they could do any good by accepting the invitation of the Vigilance Committee, he for one would be glad to join in that movement; but he felt that to enter into such a union and compact would be to stultify themselves as Nonconformists, and go in opposition to the great principles of freedom which as a body they so firmly held. Let them rather tell those brethren plainly that they dare not accept their invitation, and tell them at the same time that if there was true Protestant blood in this country it was to be found in the veins of Congregationalism, rushing warmly through its heart, and sustaining a people who were the logical expression of the principles of the Reformation. (Applause.) It was impossible to renovate the Church of England, for sacerdotalism was to be found in every page of her constitution, beginning with the Catechism and culminating in the Prayer-book and all that incorporated with the State. They could not join in that invitation. The sooner those brethren were told this plainly the better. As a denomination, and as Nonconformists, they were free—(applause)—and they paid their own way with their own means. This was the time for them to give out a testimony more distinct and forcible than ever, that they could accept no terms except these: pull down the trees in order that the rocks might cease to build in them. (Cheers.) The Establishment was doing mischief, and we must insist on a complete, absolute severance of this Church, torn as it was by a thousand factions, divided into innumerable sections, confusing the mind of England by its contradictory utterances—this Church must cease at once and for ever to be recognised as the National Establishment. (Cheers.) He did not suppose that would stop Ritualism; but it would free our Evangelical

friends from the pain of being associated in Christian fellowship with those whom they were compelled to denounce as traitors; and it would save the nation from the injury done to its commercial and political, as well as its religious, life, by having the spectacle before it continually of clergymen who subscribed the same creed and worship at the same altars, each of whom agreed only in this—that the other was a heretic and a traitor. (Cheers.) It would also deliver some families, even among Dissenters, from that extraordinary deference which they were disposed to show to the Established Church, and to the clergy of that Church, Ritualist though they be, which they would never show if they ceased to be established. (Hear, hear.) It would give free play and open field in the great conflict of truth and error—this conflict between an arrogant priesthood and the rights of human conscience; this conflict between the simplicity of the Gospel of Christ and the wretched superstitions which were seeking to take its place. It would leave a free field for that, and then when they met their adversaries in open conflict, they should have no fear of the issue; but God would defend the right. (Loud cheers.)

The Rev. EDWARD WHITE, of London, while agreeing with the terms of the resolution, did not think they were expressive of the real feeling of the brethren of the Congregational Union. They expressed their sentiments as Nonconformists, but he felt that they were bound to treat those Evangelical brethren as Christians and as gentlemen, and to show them that while, on the one hand, they could not take their stand with them while they sought relief from the State, on the other, they could not but sympathise with them in the circumstances in which they were placed. They were Evangelical Churchmen, believing as firmly in the Scriptural sanction for a national Church, as they, the members of the union, believed the contrary; and if so, from the point of view which these brethren occupied, he could easily see that with the fear of strengthening the hands of the Ritualists, by leaving the Church and allowing all its resources to fall to their support, they would bring on a calamity which would be deeply to be deplored. He confessed to having a sort of quiet liking for these Evangelical clergy, and he thought they should make some acknowledgment of the good they had done in maintaining Evangelical truth, as well as express some sympathy with them in their present perplexity. If he were standing by a man who had a bad attack of rheumatic fever, he might think he caught it blamefully; but he should be sorry to reproach him with it at the time. And unless they showed some Christian sympathy with the Protestants in the Establishment they would not be likely to listen when they gave them this wholesome dose in the other resolution. (Cheers.) He would suggest the introduction of these words after the second resolution:—

Third, that the assembly regards with earnest and respectful sympathy the endeavours made by the Protestant portion of the national clergy to maintain under circumstances of signal difficulty the Scriptural truths contained in the standards of the Church of England, and is not unmindful of the painful sacrifices demanded by any consistent policy on their part in the present state of ecclesiastical parties.

The Rev. W. STATHAM, of Hull, spoke strongly in support of the resolutions. He contended that the time had now come when they must tell the Evangelical party in the Church of England that they had not been faithful to the principles of the Reformation, and that their inconsistency and vacillation had done more perhaps to promote Popery and infidelity in the land than the direct teaching of these pernicious principles had done. He could not see that they were entitled to the credit given to them in the resolution, which made it appear as if they had done justice to the work of the Reformers; for if they had done so they would have come out as their Nonconforming fathers had done, and leave the consequences to God. The narrowness and bigotry of the Evangelical party had been injurious to the religious life of our churches. The *non possumus* that they gave to the great religious problems of the day, their position in regard to religious thought, did not command his sympathy and respect for them as the leaders of Christian opinion in England. Nevertheless he admired the spirituality of the Evangelical party, their devotedness, their zeal in visiting and in mission work, in which they shamed many of the Nonconformists. He admired what he had seen in connection with their local organisations, their working men's evening classes, the devotion of their wives and families to the service of the Church. Still he believed that truth and justice and right must never be sacrificed to the love which they felt for earnest and spiritual Christian gentlemen. (Cheers.)

A lengthened discussion then ensued. The Rev. G. M. MURPHY seconded Mr. White's amendments, and proposed some verbal alterations. The Rev. T. GASCOIGNE did not object to the comprehensiveness of the Church of England, but supposing the aims of the Broad Church party realised, he should still have objected to the Church of England, because by the establishment and endowment of various views of truth, there would be some support to that which he regarded as error. But whilst feeling this, he had no desire whatever to see any Church less comprehensive than it felt that it could rightly and truly be. He objected to the amendment proposed by Mr. White, that there should be any special expression of sympathy with the Protestant Church party, on the ground that no party in the Church of England had been true to the formularies of the Church. The Rev. J. FOSTER strongly supported Mr. White's amend-

ment, and thought it would be better if there was a spice of courtesy about the resolutions. The sections of the resolution were then taken separately, and agreed to as printed, after further discussion, in the course of which Dr. Kennedy expressed his belief, from a study of the Prayer-book and its history, that if they took their stand with Henry VIII., there never had been anything like an evangelical reformation in this country. All that Henry VIII. desired was to get rid of the supremacy of the Pope. The real work of the Reformation was done since his time; and were they not safe in saying that these Ritualists were now seeking to undo the work of the reformers? He was satisfied that the reformers did hold thoroughly Evangelical principles, although the Prayer-book had always retained un-Evangelical principles.

The Rev. E. WHITE's rider was eventually accepted in the following form:—

That the assembly regards with earnest and respectful sympathy the endeavours made by the Protestant portion of the national clergy to maintain Scriptural truth by their own teaching, and is not unmindful of the painful sacrifices demanded by any consistent policy on their part in the present state of ecclesiastical parties.

The CHAIRMAN announced that he had received the following message from the Baptist Union:—

From the Chairman of the Baptist Union of Great Britain and Ireland assembled in Nottingham, to the Chairman of the Congregational Union of England and Wales assembled in Ipswich. Dear Brethren,—We have received with joy the message you have so kindly sent to us, and rejoice in the unity of spirit which makes our two denominations as one. We very cordially reciprocate your Christian greetings, and pray that you may enjoy in all your meetings the presence of our common Lord and Master, and that your deliberations may, by the grace of His Spirit, greatly advance the kingdom of Christ, and promote the true union of the children of God in Him.

(Applause.)

After some further verbal amendments the whole of the resolutions were put and agreed to, and the assembly adjourned.

A dinner followed, as on the preceding day, in the Public Hall, Mr. E. Grimwade in the chair. The speakers included the Rev. W. Whale, minister of Stoke-green Baptist Chapel, who said that all the Christian denominations in Ipswich were extremely glad that this union should visit their town, and he could sincerely say that the Baptists were as glad as any other Christians; and the Rev. W. W. Spencer, who expressed similar sentiments on behalf of the Methodist churches of Ipswich.

WORKING MEN'S MEETING.

There was a meeting for working men in the Public Hall at half-past seven, which was attended by more than two thousand people, the hall being crowded. The Rev. Eustace Conder presided in the room of Mr. Samuel Plimsoll, M.P., who was unable, from temporary indisposition, to attend. The Mayor, Mr. Alderman Grimwade, Mr. Lee, of Manchester, and many other employers of labour, were on the platform.

The CHAIRMAN, in opening the meeting, said there was no great party in England advancing so rapidly in political, and even in intellectual good, as the working classes. The Congregational Union, in inviting them to meet on that occasion, cheerfully recognised that power, and were desirous to say something to them through the speakers who had been invited to address them. They were there as Congregationalists, but much more as Christians, and their principles were these—the Church not the clergy but the people—(cheers)—“One is your Master, even Christ, and all ye are brethren”; the law of the Church and the only law, God's word; the study of that word the birth-right and the duty of every man; no mediator between God and man, but He who on the throne does not disdain to be spoken of as the man Christ Jesus; and, lastly, they believed the Church of Christ to be a band of workers according to Divine command, having its work to do, and the State to be called also by Divine authority, and having its work to do, but that neither should hinder the other in doing its own work. (Hear, hear.) They believed that the time was to come when the State and the Church should wake up to the practical recognition of this truth, and each would say to the other, “You go and do your work; I will attend to mine, and let us neither hinder nor fetter each other.” (Cheers.)

Mr. J. H. TILLET, Norwich, who was received with loud cheering, said it was a very responsible thing to give the key-note to a meeting like this, but he would give them a key-note that would vibrate through every heart—Protestantism. (Cheers.) They were in the face of a great danger, and they ought to join hand in hand with their brethren in all sections of the community against this danger. He should like to say on their behalf as working men and as members of the Congregational Union—we are Protestants. (Cheers.) Was he mistaken in saying so? (“No, no,” and cheers.) What was the state of things in the country? A large proportion of the working classes, he feared, were utterly irreligious. In our Lord's time the common people heard Him gladly, and He said it was a hard thing for a rich man to enter the kingdom of heaven; but now the case was reversed, and it was the fashionable people who went to church while the common people stayed away. (Hear, hear.) How was this? His belief was that the common people had been misled as to what Christianity really is. He appealed to the working men of Ipswich to come to first principles, and let this be their first duty, to purify this wonderful force of Christian truth from

mixture with all other things, that they might study its simple nature. There was a great deal said now about adulteration, and they heard every now and then of prosecutions for selling adulterated articles; let the analyst, he said, apply himself to religion, and see whether the article dispensed in our National Church as Christianity was genuine. (Cheers.) Let them see whether it was not mixed with foreign elements. Let the dispensers be arraigned before the bar of public opinion, and tell them, “You undertook to give us a Protestant article,” and he called upon the working men to stand by and insist on having justice done—see whether it was a Protestant or a Popish article. (Cheers.) He said the Christianity set forth in the National Church was, to a large extent, adulterated, and they as a portion of this great nation were answerable for this offence and this mischief so long as they were silent on the matter. It was an infinitely more serious matter than adulteration of flour and bread and articles of that kind, this adulteration of the bread of life, and he called upon all earnest Protestants to demand that the provisions of the Adulteration Act should be applied to the religion put forth in the National Church. (“Hear, hear,” and cheers.) Were the working men of Ipswich in favour of so common sense and practical a view of the question? (Cheers.) The Christianity of the National Church was largely adulterated with Judaism—a ritualist clergyman told him that the justification for many of their ceremonies was found in the Levitical law. His reply was that if that law held good for the priest it also held good for the people, and what did the parson say to the law of jubilee and dividing the land every fifty years. (Cheers and laughter.) “Oh,” said his ritualist friend, “I have not time to discuss the question now.” (Loud laughter and cheers.) In these days when land questions are being discussed it was a rather dangerous doctrine for the ritualist clergy and their friends that the Levitical law was still binding. (Laughter.) But there was also a very large amount of paganism in the Church of Rome, and, by imitation and derivation, in the Church of England likewise. If they went into the British Museum and looked at the gods which had been dug up from the ruins of Babylon they would see there was a wonderful family likeness between Babylonish institutions and the Church of Rome. He believed there had run down parallel with the channel of the true faith another faith—an abomination, which started from Babylon and had not run out yet, and that a number of pagan rites had passed into the Church of Rome, and through the Church of Rome into the Church of England. (Cheers.) It was a sad thing that the only parties which were largely gaining strength were the party of Ritualism and Popery on the one hand, and the party of infidelity and scepticism on the other. The only way of meeting this danger was the assertion, above all politics and of sectarianism, the grand doctrines of Protestantism, which Luther asserted at the Reformation, which our forefathers asserted, and for which many suffered and died. (Cheers.) It was the duty of all Christian brethren, though holding different views, to unite in defence of those great principles which all held dear and which were in such imminent peril. (Cheers.) Mr. Tillett remarked that he was reading in one of Dr. Newman's books a letter written by that gentleman to Mr. Keble, asking him whether with his views he could retain his position in the Church of England. Mr. Keble thought he could, to which Dr. Newman replied to this effect, “It is true we have not yet made fair trial of what the English Church will bear. It is a hazardous experiment, like proving a cannon,” implying that it would burst if overcharged. He (Mr. Tillett) thought they had made a fair trial of what the English people would bear—(cheers)—and he should like to have the authority of this meeting for saying, “We can stand no more of this.” (Loud cheers.) Let the Romanisers go to Rome—(“Hear, hear,” and renewed cheering)—and the Jesuits leave the Church of England. Only let this cry go throughout the country, and they would not be far off another reformation, grander and more complete than that of 300 years ago. (Loud cheers.) He appealed to the working men, with their strong power of mind and logic, and their native honesty, to call those deceivers to account. (“Hear, hear,” and cheers.) This was not a party question, but something far above it; let the arena be cleared that they might fight out this battle of religious liberty. The giant enemy of the people and of liberty, not only in England but in all Europe, was priesthood. Let them lay aside all questions which divide them and make a united stand against this priestcraft, the greatest enemy of God's truth and of the dearest interests of the people. (Loud cheers.) They could not and would not persecute the Romish Church, let its priests say and do what they pleased, this was a free country; but it was a very different thing to maintain Popery in the National Church. (Cheers.) They, as a part of the nation, were answerable for this great offence against God; and, again, it was their money that was being taken to attack their dearest interests. This battle of Protestantism must be fought, and he quoted Germany and France, remarking as to the latter that it had been justly observed that they might as well have the Pope for king as the Comte de Chambord. In Spain, also, the priests had shown themselves against the liberty of the people, the advancement of the people, and against the exercise and development of intelligence. They did not want to persecute the Romanists, but they would not be

dragged into the mischief they would bring about. Let them be free, and let the encounter take place before the world. (Cheers.) They objected to one shilling of the public money going in aid of this system, the object of which was to bring the national and individual conscience under the bondage of the priests. (Cheers.) Who could tell but that, if they were unfaithful, Popery might prevail in the country, their labours might be restricted, and they might pass away into the darkness. Other nations had fallen because they had been unfaithful, and if we, with our greater light and more glorious privileges, were unfaithful, we should fall with a more terrible catastrophe than they. Ours had been a free and prosperous country, but we have been in the main a Protestant country, and if they were going to compromise with the Church of Rome and join hands with them, letting them accomplish their purpose, then just as on the continent the vials of wrath had been poured out on Roman Catholic nations—those who had followed in the track of the priests; just as they had fallen into all sorts of misfortunes, or under a dark cloud, so there would come a fearful tempest if we were unfaithful to the example of our forefathers and the religion of our Saviour. This Protestant question comprehended all those matters in which we took the deepest and most solemn interest; it involved the progress of society, for Christianity was the pioneer of civilisation and liberty. Those nations had been most prosperous and happy who had most Christianity amongst them, and who had it in its most pure and active form. (Cheers.) Therefore he said that if the Christian religion, which is the very life-blood of liberty, was to lose its power—if a proud, usurping priesthood was to ride over the necks and consciences of the people, then we Englishmen have forfeited the inheritance of our forefathers, and we shall be foremost of the nations no more. (Loud and long-continued cheering.)

The Rev. GEORGE MARTIN, of London, spoke on the subject of "Power." Though the working classes were gaining power, he would be sorry for one class to rule, nor did he think that as they were rising, other classes were going down. As each class rose, he would have each well represented in the legislature, and the men who govern the best and wisest in the land. Did they say they would not be trampled on by the purple foot of pride or the golden foot of capital? He said, "Take heed that you are not made a stepping-stone by the cloven foot of cunning knavery, false friends and advisers, nor crushed by the iron hoof of materialism, or the cold granite foot of infidelity. Come to Christ, and you shall have freedom." Continuing his theme, Mr. Martin asked, "What are you going to do with your power?" A gentleman who was addressing his constituents said the want of the working classes was less work, shorter hours, and more wages. He would tell them what they wanted more. It was wisdom and grace from Almighty God to use their power in the best way for their interests, the interest of their families, and the good of the nation. (Applause.) The working classes needed their prayers, that they might be able to use and not abuse the blessings God had given. He pointed out that each fresh acquisition of power was a fresh acquisition of responsibility. More wages ought to mean better clothes for the wife and family, and more comfortable homes. More knowledge, more education, meant a more intelligent and broader view of every subject; and in the matters of strikes, &c.—here he knew he was treading on eggs—they were bound to consider not only what would gain their particular object, but what would be its influence upon the interests of trade and the country at large. More power, more influence, a voice in the government of the country, meant responsibility for the condition of the country. Let them feel the responsibility which was cast upon them when they received this power, which, as all other powers, came from God.

Mr. W. CONYERS, Leeds, said he wanted to say a few words about getting on in the world and the difficulties in the way of it. It was a proud thing to be able to say that in this country there was a fair field for every man according to the measure of his ability. The question he wanted to answer was how it was that men did rise from the humbler classes. The Scotchmen overflowed their bounds and rose to high positions in our land, and he wanted more Englishmen to have the same spirit. The difficulties which prevented the working classes rising were such as could be removed, and could be stated in three words—ignorance, improvidence, and intemperance. The working men, had not, he believed, as a rule paid sufficient attention to the education of their children, and on the second point he remarked there was a disinclination to begin to save. It was a little thing to save a shilling, but it might be the beginning of a fortune. Let a man save 2d. a day for twenty-five years, he was no longer dependent on his labour for his living. On the point of intemperance, he said he had just received a letter from an American friend who, comparing a recent visit with a visit of 1860, said he saw more signs of drinking this time, and another friend had said that in eight weeks after return from Egypt he saw more drunkenness than during the eight years he was away. They all rejoiced in the prosperity of the country, but it caused deep regret when they thought that any of this prosperity was going in the direction of evil. As a total abstainer, he said it brought him to a happy marriage and to the profession of Christianity, and he commended it to their careful consideration.

The Rev. H. T. ROYJOHNS, Newcastle-on-Tyne,

spoke next on "The Christ of the Gospel histories, and our modern life." He referred to the deep interest taken by all classes in the personal history of our Saviour, as evinced by the numberless works devoted to the subject; he invited working-men especially to come into the tide, now flowing in that direction, to enter into personal contact with the Redeemer, and accept him for their individual salvation. He cited instances of the happy effects following upon a life of consecration to Christ, and urged his hearers to seek a renewal into His Divine image. The proceedings were then brought to a close.

The third session of the union was opened in Tacket-street Chapel at ten o'clock on Thursday, the Rev. EUSTACE CONDER, M.A., the president, in the chair. The secretary read a letter from the Congregational Churches of Canada, expressive of their sympathy and of an earnest desire for more extensive international co-operation. The assembly resolved to acknowledge this greeting in the most cordial terms. The co-operation of ministers in the country with ministers and churches in London, with a view to promote the comfort and welfare of young men going to the metropolis to reside, was sought in a fraternal letter, which was cordially received.

WHY ARE CONVERSIONS RARE?

A paper was read by the Rev. W. A. ESSERY, of London, on the question, "Are conversions rare at present; and, if so, why?" He contended that the results of ministerial labour in these days were not at all equal to what might be expected, and he showed that this applied to other Christian denominations as well as his own. Reviewing a period of thirty or forty years, they perceived that a crop of theories concerning their work had sprung up in the ministerial mind, and had exercised a wide influence on ministerial labours. He would not assume to weigh these theories, but simply asked them to look inquisitively at some of them, remembering that even truth strained, distorted, one-sided, may produce some of the results of deadly error. Would the witnessing theory of their ministry account in any measure for the paucity of conversions? Is there not a theory according to which the pulpit is to be supplanted by the press? The day of oral discourse is passing by. Gutenberg's invention supersedes the living voice. The religious press sends forth its grand messages with the regularity of the sunrise and the subtlety of the dew. Speech must retire before this new force. The strongest intellects in their ranks must wield the pen, rather than the sword of the mouth—must address their fellows from the pages of a book, rather than from the sacred desk of the sanctuary. Might they not ask if the didactic theory of our ministry had not been pushed to a great extreme? Might they be suffered to inquire if the censorship theory of the pulpit had not beguiled us? Had they not been told that it is for the pulpit to control all the currents of human life in a new method and with a new authority? It has been explained that the modern pulpit should become the censor of all the ways and works of the age—of its literature, art, science, philosophy, commerce, politics, and so forth—criticising all things by the light of heavenly truth. Had they not been fascinated by the proposal? Let them not shrink from interrogating yet another theory, and asking how far the love *versus* fear theory had influenced the tone and earnestness of our ministry? According hereunto the souls of sinners asleep in the profound abyss of unregeneracy can only be outdrawn and upraised by the dulcet strains of love. Men are never "moved by fear" to seek the ark of salvation. The iron age of terror is gone. All must be of love and fatherhood now; as if God had renounced His rectoral authority, as if the penalties of His law had been repealed, as if all "the terrors of the Lord" had been countermanded, as if the "consuming fire" of Divine justice had wasted away. Had these and such like theories produced any result upon the tone and execution of the ministry? Had not a morbid desire for novelty been engendered, which despised the old scriptural "form of sound words"? Had they not been often diverted to side subjects? Had not the "sword of the Spirit" quivered in their hands, the enemies had escaped, and they were left to bemoan the rarity of conversions? Was change possible? How were days of great conversion to be brought about? Must it not be charged upon the consciences of our churches, that they "travail in birth" for souls? For themselves, must they not return to the faith that their sole labour was to be given to the reconciliation of God's enemies—to the conversion of the lost? Nothing could justify before God a feeble, commonplace spiritual life in them; they must be holy; must keep the sacred fire aglow upon their altars; must attain to richer experiences and fuller revelations of truth, Christ, heaven, eternity; and must cry for the baptism of the Holy Ghost.

The CHAIRMAN then invited discussion, and asked his brethren to say what their experience had been of the influence of fear in conversion.

The Rev. G. SNASHALL, St. Nicholas-street Chapel, Ipswich, in response to this invitation, described the manner in which the great work which had been in progress in the church of which he was minister had arisen and progressed, 120 members having been added to church fellowship during the year. Dr. WADDINGTON warned his brethren against boasting of conversions, for the moment they began to boast the conversions were blighted. The Rev. D. HARDING, Tunbridge Wells, thought that if they preached sermons more

with the distinct aim of bringing souls to Christ they would succeed better. The Rev. J. P. GLEDSTONK, London, spoke in favour of putting forward the love of Christ, quoting the experience of McCheyne and Professor Edwards. The Rev. GEO. WILKINSON, Chelmsford, thought it was too much assumed that hearers were converted, and that preaching from paper was inimical to conversion. The Rev. JOHN RAVEN, from the experience of forty-two years' ministry, would be glad to give some encouragement to his younger brethren. He had heard the remark that a ministry which was productive of conversions in one class was comparatively useless in another. This was not in accordance with his experience, which had been most varied. On the point of fear he said that kind of ministry had been eminently successful amongst hardened, thoughtless sinners. To induce a man to fly to a refuge you show him his peril. He expressed his great gladness to hear the work that had been done under his successor in Ipswich, Mr. Snashall. What was wanted was the Spirit of the Lord, and let them pray for this great blessing.

SUNDAY-SCHOOL WORK.

The Rev. C. E. BAINES REED, of Warminster, then read a paper on "How to secure an improvement in the tone and method of Sunday-school work." There were three special reasons for the discussion of this subject—first, the altered aspect of elementary education and the strides that were being made in day-school instruction; secondly, that religious teaching by the parents was or was assumed to be more scanty than ever in the homes of the young; and thirdly, the happy but not premature recognition by the church of her mission to the young. It was of no use to deplore the want of efficient teachers or the exodus of elder scholars from the school, or to picture what might be done if their buildings were better constructed so as to secure the teacher greater quiet. One great hindrance which ought to be removed was the listlessness observable in so many teachers. Let the teaching be viewed more and more as a spiritual work, and the usefulness, and in consequence the joy, would be in direct proportion to the earnestness of their private prayer for the aid and blessing of God. A more careful study of the lessons was desirable, and for the sake of the majority who had no libraries of reference, preparation classes were highly necessary. Another hindrance to success was that in many cases they had been attempting too much. Therewere someschools engaged six or seven hours in the day, and there would not only be two full Scripture lessons but an address and prayer-meeting. This was injurious to the teacher, making more demand upon him than was fair, and injurious to the scholar. The tendency towards the preference for quality over quantity, and towards shorter hours of labour should influence them in considering this matter. He then proceeded to ask how the burdens of the teacher could be lightened and the monotony for the scholars relieved. Some might say, give up the morning school, but that was not the remedy which suggested itself to his mind, because in some districts, at any rate, he believed a morning school was perfectly practicable, and he did not think its abolition would improve the quality of the afternoon's teaching. He would, however, suggest modifications. He recommended that the morning school be limited to three-quarters of an hour; that one portion should be devoted to a recapitulation of the lesson of the previous Sunday, which would afford an opportunity for a revival of the system of catechetical instruction. (Applause.) Another portion might be devoted to the repetition of hymns and passages of Scripture, a practice which had of late been too much neglected, and another might be given to familiar conversation between teacher and scholars, which would do more good than the most lavish gifts of picture cards. He would also say—take the children into the chapel during service, but don't be too rigid in putting a stop to the "sacrament of sleep." (Laughter.) If the same subject were taught by all the teachers in the school, an address might be supplemented upon it, or the minister might fairly be asked to preach upon one or more of its aspects. Although he most gladly owned the astonishing results which had been achieved in the past, tried men of great experience in Sunday school work had confirmed him in his idea of what would be desirable modifications.

The Rev. T. W. DAVIDS, Colchester, thanked Mr. Reed for his excellent paper—(applause)—and suggested that the subject be brought up again at the May meeting. He suggested that the committee should institute an inquiry into the existing materials for Sunday-school teaching, and report to the May meeting. He moved a resolution to that effect. Mr. F. J. HARTLEY, of the Sunday School Union, thought the true answer to Mr. Reed's question, how the schools could be raised, would be to bring about a closer relationship between the schools and the churches, which he believed to be the reason for greater success in Sunday-school work in America, where greater interest was manifested in the schools than here. They sent their best talent to the schools, and all classes of children went to the school, the ministers' and deacons' children, and not only the outsiders. The result in the shape of admissions to the churches in America was three times greater than in England. He seconded the resolution of Mr. Davids. Mr. H. LEE, Manchester, proposed an addition to Mr. Davids' resolution, that further inquiry should be made as to the condition of the Sunday-schools in the denomination, spiritually

and intellectually, and as to the kind of teaching there was. He felt the importance of doing more for the children. He was pained at the expression he had heard that the ministry of Christ was a failure. He did not believe it, but, that the nearer their teaching approached to His, the more success they would meet with. Mr. W. H. COULSON, Oswestry, asked whether, if they believed that the tone of the school should be that of the Christian family, it was necessary to make them so unlike families, and whether it was not to make them more like families?

FINAL BUSINESS PROCEEDINGS.

A resolution in favour of holding the next autumnal meeting at Huddersfield was carried with acclamation, and the Rev. R. Bruce, on behalf of the Yorkshire churches, promised the union a cordial welcome. Votes of thanks were then passed to the friends in Ipswich who had so hospitably entertained so many guests, and to the local secretaries and committees for their arrangements. Several speakers referred with emphasis to the lavish hospitality of the Ipswich friends, and the Rev. A. Hannay said that he had never worked with any local committee with so little friction. Mr. E. Grimwade, chairman of the Local Committee (who had eight gentlemen at his house), and the Rev. G. Snashall responded. The latter said they were thankful to the union for coming, and looked for most blessed spiritual results from the meetings. Reference was also made to the laborious work of Mr. Hannay.

After votes of thanks to preachers and readers of papers, the dinner took place in the Corn Exchange, Mr. Manning Prentice in the chair.

A large party of ministers and delegates afterwards paid a visit to the Orwell Works, where they were met by Mr. J. E. Ransome, Mr. J. R. Jeffries, and Mr. A. T. Cole, and were much interested in the operations which were being carried out; another party, under Mr. Goldsbury, visited Messrs. H. Clarke and Co.'s shoe factory; while a third went to Messrs. Fraser's clothes factory, under Mr. Armstrong. Not a few availed themselves of a trip down the river.

In the evening a *soirée* was held in the Public Hall. It was attended by about a thousand persons, and the hall was beautifully decorated. The Rev. T. Davids, of Colchester, read a paper "On the rise, progress, and present state of Congregationalism in East Anglia," and Mr. Taylor, the curator of the museum, delivered a popular lecture on the geology of the county, while a choir sang anthems and other music. The Mayor, in acknowledging the thanks of the party, said it had been the earnest desire of the local committee to make the visit of the Congregational Union as interesting and profitable as possible; and he was glad to find that the members and delegates had been so well pleased with their reception. It was gratifying to know that hospitality had been provided by families connected with different religious denominations, and he could not but hope and believe that the happy social intercourse which had taken place would tend to show that Congregationalists were not the angular people which they had been sometimes represented to be, and that the visit altogether of so many brethren would leave a lasting and beneficial impression on the town of Ipswich. (Much applause.)

SECTIONAL MEETINGS.

CHILD-MEMBERSHIP.

On Tuesday afternoon there was a sectional meeting at St. Clement's Chapel, not very well attended, at which Mr. S. S. Mander, of Wolverhampton, presided. The Rev. W. ROBERTS read a paper on "Child Membership in the Churches," the point of which seems to have been that the children of godly parents had a birthright in the church, which did not imply an actual holiness, but a presumptive holiness. By the nurture and admonition of the church then, as well as by the nurture and admonition of parents—the child might be expected to grow up in Christ in all things. After some discussion a resolution was carried requesting the committee of the Union to reintroduce the subject hereafter for fuller consideration.

INSPIRATION OF THE SCRIPTURAL WRITERS.

At Crown-street Chapel there was a meeting of the theological section, Mr. R. H. Ellington, of London, presiding. In a few introductory remarks the CHAIRMAN said that external evidence was very valuable when they had to confront an opponent, and they ought to be ready to give a reason for the faith that was in them. At the same time they could appeal to a much higher law than that. The law of their life was not outward; the kingdom of God was not coming with observation, but was within, and it was because they were persuaded by their knowledge and experience of its power that they were assembled as a Christian community in order to stir up one another's minds in the faith and hope of the Gospel. Their very existence as a Christian community implied an independent judgment, and their hearts and minds should be open to the truth in all directions. They were told a little while ago that they were developed from monkeys; now they were told that they were developed from an infusion of turnips, and there was truth in both. (Laughter.) But what did it all come to? The great doctrine that had been laid down and admitted by one of the greatest of modern chemists and philosophers was that out of life only could come life, and that they could not get life out of

dead matter. What did these philosophers, but simply remove the truth back one degree? God was behind it all. Let it be their glory to accept all scientific discoveries, though they crossed their prejudices. Depend upon it, if their Christianity was not founded upon the honest conviction that it would stand the criticism, unfair and unrighteous, of some scientific men, it was not worth anything to them.

Professor CHARLTON, of the Western College, Plymouth, then read a paper on the "Inspiration of the Scriptural Writers." The writers assumed that the foundations of Christianity are laid in historical events, and that the four Gospels and the Acts of the Apostles were historically true, and proceeded to inquire what was inspiration, and what is the evidence on which may be shown to attach to these documents. In ordinary and external matters of fact, the apostles took up rather the position of witnesses, inviting the credence of men on the usual grounds of belief, and leaving it in their power to sift and test their testimony, by natural and scientific methods. But religious truths they professedly derived, partly from the discourses of Christ which the Holy Spirit had recalled to their minds, and partly from the direct teachings of that Spirit Himself. The evidence of the inspiration of the New Testament writings was then touched upon. "Pre-supposing that we have convinced ourselves, on historical and moral grounds, that the great external events related in the four Gospels and the Acts of the Apostles really took place, we find ourselves in substantially the same position as those whom the Apostles first converted, and we may now advance to the same conclusion—that Jesus is the Son of God, sent forth to redeem and save mankind, and that these men, His chosen apostles, were inspired, that is, supernaturally enlightened and qualified by His Spirit, to make known that entire system of religious truth which was required for the building up of His Kingdom in the world. So far, we and the primitive Christians stand on the same level, and may equally believe, on the same grounds, that the apostles were Divinely inspired." Then came the question whether the New Testament writings have really come to us from the pens of the apostles, or from those whose pens they guided. "We answer this question by appealing—1. To the external or internal evidence of their genuineness, and of their connection with the apostles. 2. To their contents, with special reference to all that, in conception, elevation of sentiment, force of truth, and animating spirit, which raises them so incomparably above the religious writings of any age, and, most of all, above those of their own. 3. To the judgment of the churches of the first two or three centuries, which, on the ground both of their external history and their intrinsic character, united them into a sacred canon, and placed them for all time among the oracles of God." By confining inspiration within the limits of religious truth, they got rid of the immense difficulties encountered in the attempt to include the records of all external events, great and small, and were not called upon to explain all seeming inconsistencies of statement, and to resolve every discrepancy into the harmony of absolute truth. Inspiration, therefore, in the sense indicated was not touched by such considerations; "it moves in a higher sphere, to which they cannot attain, and is commended to our acceptance by its own evidences, which in their suitableness and sufficiency shine still with a lustre undimmed."

A discussion then followed. The Rev. E. T. EGG was very pleased to hear such broad views on the question of inspiration as those set forth by their worthy friend from the west. (Applause.) The essayist appeared to accept of degrees with regard to inspiration, and that was just the view which he (Mr. Egg) took of the matter. The Rev. T. GASQUOINE, of Oswestry, thought the main question in reference to the Scriptures was as to the degrees in which fallibility was to be granted. They ought always to distinguish between convictions and the expression of convictions. Some differences of opinion between brethren, or between those who are not willing to call themselves brethren, arose very much through some discrepancies between the expressions of their convictions rather than between their convictions themselves, if they could only get to them. The Rev. R. MACBETH said that the position laid down in the paper was that inspiration is the work of the Spirit of God upon the man, not upon the book except indirectly, and that it had to do with that which was of strictly religious significance. If this were true the advantage in dealing with many of the questions of the present day were obvious. If the mission of these men and the purport of the record of these things which they were moved to speak and write were simply the instruction of men in matters of a strictly religious and spiritual kind, then it need not concern them deeply whether they were absolutely instructed and informed in matters of astronomy, geology, science of any kind, or even in the ordinary facts of history. The Rev. R. T. VERRALL, of Greenwich, said a point of great value had been made in the paper, showing how they were to look to the Bible itself for the true theory of the inspiration of the Bible. The Rev. G. S. BARRETT said the subject presented itself to his mind in this way, that when he came into contact with the spiritual truth of the Bible he was not judge of the truth, but the truth judged him, and compelled him to believe it by its own power. He (Mr. Barrett) believed that if they could found a scientific theory of inspiration upon

some ground of necessary truth, Divine truth like that, they would be placing their foot upon a rock that not all the progress of scientific thought, and not all the possible revelations of science which were yet to come, could ever shake. (Applause.) The Rev. T. W. DAVIDS owned no discrepancies in the Bible. (Laughter.) He was prepared to defend the historical accuracy of the whole book against all comers. The Rev. T. GREEN, of Ashton, felt that they were occupying an intelligible ground only when they felt that the volume of Scripture was the volume which contained the Divine revelation to man, rather than that that volume itself was the revelation from first to last. There was all the difference between affirming that the Book had in it all those Divine communications which are necessary for salvation, and saying that that Book, from first to last—as a large number of their people believed—was verbally inspired. The Rev. Dr. MAUSLANE believed the whole Bible from beginning to end was inspired, meaning by that there was nothing in the Book that the Spirit did not wish to be there. He, therefore, regarded the whole Book as having the sanction of the Divine Spirit. He was not going to say that there were no discrepancies, but they must not make too much of them. After some further discussion, in the course of which the Rev. A. HANNAY warmly advocated the free discussion of these subjects, the meeting was brought to a close.

FELLOWSHIP IN THE CHURCHES.

On Wednesday there was a sectional meeting at Crown-street Chapel, Mr. J. C. Andrews, J.P., of Reading, in the chair. Mr. MANNING PRENTICE read a paper on "Fellowship in the Churches." He submitted suggestions first as to the spirit of the churches, and secondly as to the practices which obtained amongst them. In the first part of his subject he asked if they sufficiently realised that the church was a brotherhood. He thought not, and suggested means for the more thorough carrying out of the idea. On the second point they recognised one pastor and some deacons. Were there not some faithful men of mature experience who could take the position of elders? And he also claimed for local preachers a more cordial recognition from the churches. On the subject of church meetings Mr. Prentice thought they might, with advantage, modify the mode of admission to the church, by proposing and receiving candidates at the Lord's table. The present business church-meetings would then only need to be occasional, or might be turned into experience meetings. (No, no.) As to the arrangement of the public services, Mr. Prentice asked if there was not a great absence of joyful thanksgiving, and whether it would not intensify the interest in public worship for the congregation to take a more active part in it. On the point of preaching, though that of Congregationalists was hardly surpassed, their ministers did not sufficiently open up the Scriptures, that there was not sufficient real instruction in the Word of God, and that ministers did not go sufficiently near to the everyday life and experience of their people to gain their interest and to obtain that success which was desirable. A discussion followed. Mr. PIDDUCK, Hanley, said he agreed that their churches should not be so free that there should be no test of membership. They lost a good deal by not having more exposition, and he advocated the division of the church meetings into two parts—the spiritual part and the business. The Rev. J. T. MAXWELL, East Grinstead, had always wished that the membership of Congregational churches should be made much wider. At his church the sacramental service had been thrown right open, and he could not see why partaking of the Lord's Supper should be made a condition of membership or vice versa. The Rev. JOHN GRAHAM, of Sydney, had been led to conclude that the old way was best—to admit those—and only those, who made a profession of love to, and faith in, Christ Jesus, authority for which he found in the Scriptures; and he believed it would be wrong to throw open the communion to any person who liked to come. He had practised the sectional meetings suggested by Mr. Prentice for years. The Rev. E. S. JACKSON, Peterborough, rejoiced that there was an increasing liberality in the admission of members, but thought the door should not be thrown too wide open. He did not think exposition popular. The Rev. A. F. BARFIELD, London, always asked candidates for church-membership what work they proposed to do. The Rev. R. BRUCE, Huddersfield, said their existence as a denomination depended on the purity of their communion, and having been careful as to the admission they should cultivate brotherly fellowship, which he thought could be done by sectional meetings. The Rev. T. GREEN, Ashton-under-Lyne, referred to the question of the congregation taking part in the service, remarking that the Congregationalists were the most conservative people on the face of the earth; they would not even say "Amen." The CHAIRMAN took occasion to speak of the desirability of the diaconal conference which had been so long talked of. The Rev. G. S. BARRETT, Norwich, believed that the pastoral visitations were not cared about, and he expressed his disbelief in the statement that exposition was unpopular if it was of the right kind. He regretted the disinclination of the people to take part in the service.

Mr. PRENTICE having replied, the meeting separated.

SENSUOUSNESS IN WORSHIP.

Another sectional meeting was held in St. Clement's Chapel, at which Mr. Henry Lee,

Manchester, was chairman. The Rev. S. MARCH said the object with which he had to deal was "Sensuousness in Worship, the causes of its rapid increase, and its tendency." That a measure of sensuousness in worship was inevitable and divinely prescribed must be admitted. Even the Friends had not been able to do away with all appeal to the senses in public worship. That there was a considerable increase in sensuousness in worship there could be no doubt, though it was apt to be overstated by those who confounded the curious with those who believed in the sensuous services, and to be underrated by those who lived in specially evangelical districts. The movement was clerical in its origin and also in its maintenance. The grand leverage of this clerical conspiracy had been the Establishment. Evangelical inconsistencies might be named as another cause for the increase of sensuousness in worship; an indolent orthodoxy had given opportunity to a wily Jesuitism to steal away the hearts of the people. The tendency of these Ritualistic observances and sensuousness in worship was mainly bad. He admitted that some little good might have come out of the evil, but they must not countenance evil for that reason. As to the ecclesiastical tendency of Ritualism, it was disestablishment for certain. The social tendency was to foster extravagant externals. Considering sensuousness in worship personally—i.e., in relation to Congregationalists—he observed the tendency of Ritualism mostly among themselves was to induce them to throw away a few rags of superstition which hung to their fathers when they came out of the Establishment. He warned them against dulness and uniformity in their services. Spirituality was the true converse of sensuousness.

The Rev. E. W. SHALDERS, of Newbury, thought they should not disbelieve those who said they found in a florid ritual an assistance to their faith, but Ritualism should be met by true, intelligent, and spiritual worship. The Rev. T. TUFFIELD, Woolwich, thought that, if there was anything good to be had out of the more ornate services of the Church of England, should they be so frigid as to refuse to learn from them in a matter which might tend to bring in a larger number of the population around them? Should they continue to have so much of one-man worshipping—as he had heard it expressed? The Rev. E. WHITE thought that they should not be harsh towards those who could worship in another way than themselves. He would plead for a *natural Ritualism* even among themselves, such as not sitting in the indolent, irreverent way adopted among Congregationalists during the time of prayer, but assuming some more devout attitude. (Cheers.) The Rev. W. ROBERTS thought that if they could keep their Christianity ahead of their Ritualism, then they might have both. The Ritualists were teaching the age something that was in some respects useful. The Rev. T. STEPHENSON (Dulwich) said his experiences of prayer and singing in Congregational places had often been painful. He agreed with Mr. White that a natural Ritualism was desirable; but he did not think that could be got without a great deal of art and laborious effort. Although he condemned the principles of Ritualism, he thought sometimes the practices of Ritualism were condemned too much.

Mr. MARCH spoke a few words in reply, and a vote of thanks was given to the chairman.

SUPPLEMENTARY MEETINGS, &c.

One feature of the programme of the union was a service for children, which took place at a quarter to six in Tacket-street Chapel, to which the children of the four Independent Sunday-schools in the town were invited. There was a large number of children present; it is difficult to estimate the number, as there were a great many adults also who were interspersed among the children. Several pleasing hymns were sung by the children under the leadership of Miss Grimwade, and Dr. McAuslane, of London, addressed them on "The Soul," taking as his text the first verse of the 103rd Psalm.

On Wednesday there was a general meeting of the officers and subscribers of the Pastors' Relieving Fund and Pastors' Widows Fund, at which Dr. Ferguson, the secretary, stated that including the promises now in the course of being fulfilled, they were within 2,000*l.* of the projected capital of 100,000*l.*; that from the amount already invested they derived an income of nearly 4,000*l.* per annum, which is disbursed among ninety aged and retired pastors, but that even this large income was not equal to the claims pressing upon them; that there were twenty-one fresh applications, all of which must be deferred for want of resources. Out of previous applications, however, six were elected whose annuities should date from January next, and four who should receive their annuities as the fund increased, or as vacancies occurred in the list of annuitants. In relation to the Widows' Fund, he stated that, including a legacy of 600*l.* just received through the executors of the late Mrs. Alas Curling, of Lower Denmark-hill, the capital already amounted to 18,000*l.*, which procured an income of 900*l.* per annum, and thus provided for about thirty widows. There were fourteen on the fund, and four more were elected. These two funds have been a remarkable success, and promise no common boon to both churches and pastors for all time to come.

On Wednesday evening a service was held in the Independent Chapel, California, Ipswich, and was

fairly attended. The sermon was preached by the Rev. R. ANN, Handsworth, from Luke ix. 31, "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." The discourse was listened to with marked attention.

A sermon in connection with the union was preached in the Congregational Chapel, Needham Market, on Wednesday night, by the Rev. E. H. JONES, of Brompton.

On Wednesday evening there was a meeting at the Independent Chapel in connection with the union. The chair was taken by Mr. THOMAS COOTE, of St. Ives, who said they must take care that the education of the people was not permitted to fall into the hands of the priests, and that the enormous ecclesiastical funds belonging to the nation were not used any longer for teachings, through the medium of the Episcopal Church, which were inconsistent with the genius of the land, and not conducive to the welfare of the people. The Rev. BENJAMIN WAUGH, of Lewisham, spoke on Christian liberty and its present duty. There were, he said, four kinds of liberty—national liberty, ecclesiastical liberty, religious liberty, and then Christian liberty, which differed from all the rest, inasmuch as it offered entire allegiance to Jesus Christ. Considering the subject in its social aspect, he said they owed the duty to the Government of seeing to its views on the education of the people, and also on the Established Church. Was it right that any spiritually-minded man should support by his vote men who were pledged to institutions which were unfavourable to the intellectual and the spiritual life of the country? Was it not grievously wrong to ignore the fact that institutions were maintained which were injurious to the very best interests of the mind and heart of the English people? He urged upon them the duty of insisting upon the secularisation of the English schools, for the application of the Christian principle to them demanded that they should be emancipated from the clergy, and in so doing they would emancipate large numbers of the poor from a thralldom as real and as grievous as that of the negro slaves in America before the great war. It also demanded the exclusion of religious teachings from their schools, that they should have no platform but one on which every citizen might appear. Some persons were very zealous in not giving money to the establishment of churches, but were not at all particular about making grants to schools. They were Nonconformists on Sunday, but Conformists all the week. As to the Church they must take a strong decisive action in the matter of disestablishment; if the Nonconformists of England would decide at the next general election to abstain entirely from voting, unless a disestablishment man was the candidate, disestablishment would take place next year. The Rev. W. F. CLARKSON, of Lincoln, next spoke on the subject of churches as voluntary associations for spiritual ends, and the consequent duties of their members. The Rev. THOMAS GREEN, of Ashton-under-Lyne, addressed the meeting on "The Fitness of Congregationalism to develop character." He warned them against allowing the necessity for political controversy at all to hide from their minds their great spiritual mission. He claimed that Independents had endeavoured to keep in harmony with the spirit of the age, and desired to receive light from every quarter. The meeting was well attended, and great interest was manifested in the various addresses.

On the same evening there was a public meeting in the Independent Chapel, Hadleigh, which was very well attended. The Rev. S. T. WILLIAMS, of Leicester, occupied the chair. The Rev. LLEWELLYN BEVAN (London) gave an able address on "Evangelicalism in Reference to the Changed Aspects of Society," in which he regretted that the old spirit of evangelicalism was dying out. The Rev. GEORGE MCKINSON followed in an address upon the importance of earliest religious convictions and the necessity of such, in order that men might be able to bear proper testimony to the world. The Rev. W. M. STATHAM, Hull, gave an address on the ecclesiastical, spiritual, and religious position of Congregationalism, and towards the conclusion said it was a sorrowful and shameful fact that the Church of England was the great power that was Romanising England in every direction. It was time such a state of things were put an end to. Let Rome do her own work. The sooner the Church was set free from the State, the sooner freer power would be obtained. The only thing that would save Protestantism was our free churches.

There was also a public meeting on the Quay Chapel, Woodbridge, in connection with the union, J. B. BUCKLEY, Esq., in the chair. The Rev. T. G. GILFILLAN, of Croydon, delivered a thoughtful and able address upon the subject of the Catholic revival. This revival the speaker declared to be a great fact, and he traced the growth of Ritualism to the forgetfulness of the Protestant churches of their high and sacred duty. The Rev. JOHN FOSTER, of Claylands Chapel, London, supplemented the address of the previous speaker with some stirring remarks. The second address was by the Rev. R. T. VERRALL, B.A., of Greenwich, who appealed to Christian men to draw closer the bonds of true fellowship. The Rev. G. M. MURPHY, of London, followed with a characteristic address filled with facts and illustrations, which told well with the audience.

On Wednesday evening a meeting was held in the Congregational Chapel, Debenham, when the chair was occupied by Mr. T. R. HILL, Worcester,

and addresses given as follows:—By the Rev. J. B. ROBERTSON, Bingley, subject, "Congregationalism: What does it demand of Congregationalists?" The Rev. E. DOTHIE, B.A., Croydon, subject, "Popery in England; what it is, and from whence it comes." The Rev. —. WAYMAN, Blackwall, Lancashire, and the Rev. S. HEBDITCH, London, also addressed the meeting. The speeches were listened to with great earnestness. The pastor, the Rev. C. TALBOT, moved a vote of thanks to the speakers, which was heartily responded to.

On Wednesday evening a service was held in the chapel at Falkenham, and there was a full attendance. A sermon was preached by the Rev. J. P. GLEDSTONE, London, from Romans v. 1, 2, "Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

A meeting in connection with the union was held in East Bergholt Chapel on Wednesday evening, Mr. T. PIDDUCK, of Hanley, in the chair. The Rev. G. H. WHITE, the pastor, conducted the devotional part of the meeting. After a few introductory remarks by the chairman, earnest and practical addresses were delivered by the Rev. E. T. EGG, of Woodford, upon the "Secret of power in prayer and Christian work"; and by the Rev. J. SHAW, of London, upon the "Responsibilities of the churches, in regard to the moral training and spiritual life of the young."

THE MAYOR'S BREAKFAST.

The ministers and delegates of the Congregational Union were invited by the Mayor to breakfast in the Town-hall on Friday morning. There were about 400 present, who were very hospitably entertained after breakfast.

The MAYOR (Mr. Goddard) said they must allow him to express his sincere thanks for the honour which they had done Ipswich in selecting it for holding the autumnal meetings of the Congregational Union. It had been a source of great gratification to the friends who had entertained the delegates, and he did not doubt that all who were present at the different meetings had profited by the able papers that had been read and the discussions that had taken place on them. Throughout the whole of the proceedings there had not been the slightest jar, nor the utterance of an unkindly expression. Amongst an assembly so large and discussions so important, diversities of opinion could not but exist, but the spirit was always kindly, even where opinions were diversely held and strongly expressed; and he believed it would be generally allowed that the proceedings were worthy of the denomination. He felt sure that the members of the union would carry away with them, and that they were leaving, a happy remembrance of their short sojourn in that part of East Anglia. (Applause.)

The Rev. EUSTACE CONDER, as Chairman of the union, gratefully acknowledged the kindness of the mayor in inviting them to breakfast with him that morning, and also the remarkable devotion of the secretary and members of the local committee who had so nobly done the work they had undertaken. The meetings had been a great success, and they would all leave with a most grateful sense of the kindness and the hospitality they had received from the people of Ipswich. (Applause.)

The Rev. J. G. ROGERS said such gatherings were of great social as well as religious value. They afforded opportunities in the hospitalities that were given for interchange of thought and feeling. As they had all experienced in Ipswich that week mutual benefit was enjoyed, for it tended to show that after all their differences, Christians were agreed on all things essential, and in differing on others, could yet do so and maintain the bonds of personal friendship. And with regard to the discussions which had taken place, if some strong things had been said it was because those who uttered them felt strongly, and that the present was the time for giving full expression to their deepest convictions; but those remarks had been directed against systems, and not against men, for no one would be more ready than himself to acknowledge that on the other side of the great ecclesiastical questions which divided the Congregationalists from the Church of England there were men as conscientious in the views they entertained on their own side, and who believed they were in their right place in holding and maintaining them. For himself, as one who had often to speak strongly, he would say that little did some who were in the Church of England know the pain which it had cost some of them to leave the fellowship, attached as they were to it by many tender ties; but driven to a new position by the force of earnest convictions, was it to be wondered at they held those convictions so firmly and expressed them in language not to be mistaken? (Applause.) But this he would say for himself and for his brethren, in view of some of the discussions in which they had been engaged that week, that if they had uttered what might have appeared to have been an unkind word or expression, it was never meant to be unkind, and certainly never was intended to have any personal character. (Applause.)

Mr. Henry Lee, of Manchester; Mr. Andrews, of Reading; and other gentlemen, said a few parting words, and after paying a hearty compliment to the secretary of the union (the Rev. A. HANNAY) for his admirable management of the business, the party separated.

Epitome of News.

On Saturday the Queen paid a visit to Braemar and Derry Lodge, at the foot of Benmaadhuie. Here the Queen took luncheon in the open air, and soon afterwards drove back to Balmoral. Mr. Stansfeld is the Minister in attendance on Her Majesty.

The Prince of Wales arrived at Marlborough House on Saturday evening from his visit to Lord and Lady Londesborough; and on Monday the prince went to Newmarket.

It has been decided that the Glasgow banquet to Mr. Disraeli shall take place on November 19, after the delivery of the right hon. gentleman's rectorial address. Mr. Disraeli will be presented with the freedom of the city on the following day.

Lord Chief Justice Bovill, who is at present staying at Lee, in Kent, has been suffering from an affection of the heart, preceded by symptoms of gout. His lordship, however, is now recovering.

The marriage of Mr. Ernest Noel, eldest son of the late Hon. and Rev. Baptist Noel, with Lady Augusta Keppel, youngest daughter of Earl Albemarle, was celebrated on Friday at Quiddenden, Norfolk. A large and distinguished company attended the wedding.

The London correspondent of the *Scotsman* says that he is in a position to state that the estimates for the Ashantee war, so far as the Government at present can foresee, are only 400,000*l.*, the Admiralty estimates being under 100,000*l.*, and the War Office estimates somewhat above 300,000*l.*

Mr. Recorder Gurney has arrived from America. On Monday also the Rev. Dr. Parker, and Mr. C. Reed, M.P., landed at Liverpool.

On Saturday the directors of the Bank of England raised the rate of discount from 6 to 7 per cent.

A number of Welsh quarrymen have entered into a subscription and have founded a scholarship of 20*l.* a-year in the new college of Aberystwith.

The cod-fishers of Faroe have been remarkably successful this season. Two hundred and eighty thousand large cod, of fine quality, had been landed at Lerwick.

Archbishop Manning, in addressing a large meeting of Irishmen on Clerkenwell-green, on Sunday afternoon, spoke strongly against the drinking customs of the country, and advocated strict temperance as the best means of reducing pauperism and securing the proper education of the young.

Ardevikie Castle, the Scotch seat of Sir John Ramsden, M.P., has been almost entirely destroyed by fire.

The rateable value of property in London increased from 16,257,000*l.* to 20,287,000*l.*, or nearly 25 per cent., between 1861 and 1871.

Mrs. Macleod, wife of Dr. Macleod, surgeon-major in the Madras army and a Fellow of the Royal College of Surgeons, has died in Carlisle under very painful circumstances. Dr. Macleod's eldest son has lately been ill of typhoid fever. Mrs. Macleod sat up with him for three nights this week, and, when opportunity at length offered of getting some repose, she could not sleep. Her husband prescribed a dose of muriate of morphia, and having obtained a bottle from a druggist, administered a grain in a glass of port wine on Wednesday evening. That dose did not, however, produce sleep, and Dr. Macleod repeated the dose at intervals between four o'clock and seven o'clock. At the latter hour Mrs. Macleod had fallen into a comatose state so alarming that Dr. Macleod sought additional medical aid, but all efforts to restore the patient were unsuccessful, and she died about ten o'clock. An inquest has been opened, but was adjourned in order that a *post-mortem* examination might be made.

FOREIGN MISCELLANY.

M. Ranc has addressed a letter to the captain who made the report to the Council of War, denying most of the facts alleged in the report.

It has been finally decided to postpone the closing of the Vienna Exhibition until the 20th of November.

The present Parliamentary Session of the Italian Parliament has been closed by royal decree, and the new session is to open on the 15th of November.

By order of the Czar, an annexation of Khivan territory extending along the right bank of the Amoo-Daria, from the sea as far as the extreme western arm of the river, has been promulgated.

Decrees have been issued ordering the expropriation of some convents in Rome on grounds of public utility, and fixing sums in Rente corresponding to the value of the expropriated property.

The Duke of Edinburgh made a visit to Sebastopol on Thursday, and was present at a trial trip made in the roads by the Russian ironclad Novgorod. His royal highness returned to Livadia by sea in the evening.

Mr. Henry Richard, M.P., has succeeded at Vienna in obtaining a promise from some members of the Reichsrath to bring forward next session a proposition inviting the Austrian Government to enter into negotiations with the other great Powers for the creation of a permanent International Court of Arbitration.

FRANCE AND ITALY.—A Milan paper confirms the report that the relations between France and Italy are in a somewhat unsettled state. M. Fournier, the French Minister at the Italian Court, remains away from his post, it says, at the express desire of the Duc de Broglie, and his return will

depend upon the course events may take. The *Perseveranza* is of opinion that his removal would indicate an unfavourable change in the relations between the two countries.

THE PRUSSIAN MINISTRY.—Prince Bismarck has conferred with the Emperor William on a modification of the Prussian Ministry. It will probably be decided that Count von Roon will retire from office, and that Prince Bismarck will shortly resume the Presidency of the Council in some form or other, and exercise influence on all important questions. Herr Camphausen, the present Minister of Finance, will probably be appointed President of the Council, and will have the direction of current affairs. Count Eulenburg will remain Minister of the Interior, and Count Arnim will continue at his post of Ambassador in Paris, at least until the French crisis is finally settled. General Manteuffel, who has for the present declined the French Embassy, will be raised to an important military post.

THE LATE MR. CHARLES PAGET, OF NOTTINGHAM.

In the course of a sermon preached at Friar-lane Independent Chapel, Nottingham, on Sunday evening, in connection with the drowning of Mr. Charles Paget and his wife at Filey, the Rev. James Matheson, the minister, said that the calamity which had suddenly brought to a close Mr. Charles Paget's long and useful life, had created at this moment throughout the whole community in and around Nottingham a deep and strong feeling of regret. In the course of his discourse he called attention to one or two points in the history of the deceased. 1st. A method, or rule, which Mr. Paget introduced into education. This has come to be known as the half-time system. Lads who worked in his fields or upon his farm were sent every alternate day to school. Their parents had the advantage of the lads' wages for three days in every week, and it was found that both the school work and the field work were better done for being thus interchanged. Mr. Paget was so convinced of the excellence and practicability of this method that he lost no opportunity of advocating it. It is impossible to say how widely it may yet be adopted, and how fruitful it may be of good. 2. A second, fact pointed out was a feature which through life marked Mr. Charles Paget's conduct. This was his endeavour to promote union and goodwill between people of different classes. Opportunities for this offered themselves to him, both as a magistrate and as a landowner. Had country gentlemen everywhere used their opportunities as he did, we might never have heard of the discontent and agitation which gave rise to the Agricultural Labourers' Union. "The moral experiments of the world," Arthur Helps says, "may be made with the smallest quantities." Whether we employ hundreds or scores of people or only one, or whether we are under authority instead of having any authority to exert, we are each of us doing our part either to keep alive around us jealousy and mistrust, or peace and good will. 3. The only other fact singled out for mention was Mr. Charles Paget's principle of action. This was not only a sense of duty, but a sense of duty singularly unostentatious and unselfish. The gratitude (not unmingled latterly with compunction) which he earned from his fellow-townsmen was not won by any one brilliant achievement. With much natural sagacity and strong practical good sense, his abilities were not of the kind which provide for their possessor the excitement of eager popular admiration and applause. No extraordinary charm of oratory kept enthusiastic audiences hanging breathlessly upon his lips. All the more honour to a man who, without any of these seductive influences to inspire or solace him, gave his strength and his time liberally to the public good.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

The principal topic discussed at the weekly meeting of the London School Board on Wednesday was the representation of Lambeth. A motion by Mr. Few that an application be made to the Education Department for an order increasing the number of members for that division from five to seven was carried on division by 15 votes against 10.

It is stated that the Education Department has declined to give its sanction to any increase in the present number of the members for the Lambeth Division. Of the four members for this division three retire, viz., Sir T. Tilson, Mr. A. M'Arthur, and Mr. Tresidder. There are no candidates for the vacancies yet officially announced.

It will be seen from a notice elsewhere that Mr. T. Chatfield Clarke, who, at the last election for the Finsbury division, received the support of those who are in favour of undenominational teaching in board schools, intends, in reference to the wish expressed by many of his friends, to offer himself for re-election. He is largely supported by the Nonconformist element in the borough.

Miss Chessar, a lecturer on physiology and hygiene, and Mrs. Herbert Cowell, sister of Mrs. Garrett-Anderson, are to be put in nomination as candidates for the representation of Marylebone in the London School Board. Mrs. Anderson retires, and will preside over the committee which has been formed to promote the election of Miss Chessar and Mrs. Cowell.

The clergy of Greenwich have decided upon a united effort in support only of those candidates

who will pledge themselves to support religious education in schools.

Last week there was a well-attended meeting of the working-men of Westminster, when the following resolutions were adopted:—"That this meeting is of opinion that to carry out successfully any system of national education attendance must be compulsory, admission free, and the instruction given purely secular during school hours." "That in order to carry out the foregoing resolution this meeting considers it to be the duty of the working men of Westminster to secure at the forthcoming election the return of a candidate to represent them on the London School Board, and pledges itself to use every means in its power to accomplish that object." These resolutions are to be laid before a conference of the Liberal and Nonconformist party to be held in a few days, when the working men will be prepared to state the name of the candidate they desired to represent them.

On Monday a meeting was held at Myddelton-hall, Islington, at which Mr. Lucraft announced his intention of seeking re-election upon the principles he had hitherto acted upon, which were embraced mainly in the platform of the League. After a short and friendly discussion, a committee was formed to secure the return of Mr. Lucraft at the coming election, and arrangements were made for convening a public meeting of the electors, over which it is expected Mr. Alderman Lusk, one of the members for the borough, will preside.

Of the forty-seven members comprising the existing school board, fifteen, or about one-third, have already announced their intention not to seek re-election. The only divisions in which, up to this date, no resignations have been announced are the City of London and Westminster.

LIVERPOOL.—A large meeting of ratepayers was held in Liverpool on Saturday to protest against the proposed expenditure of 160,000*l.* by the Liverpool School Board.

ELECTION INTELLIGENCE.

BIRMINGHAM.—Mr. John Bright was re-elected for Birmingham on Saturday without opposition. The right hon. gentleman was proposed by Mr. J. S. Wright, chairman of the Birmingham Liberal Association, and seconded by Mr. J. Jaffray. This evening's meeting in Bingley Hall, when Mr. Bright will address his constituents, is looked forward to with great interest. The demand for tickets is very great, and there are reserved seats at 2*s.* 6*d.* each. Bingley Hall will afford standing room for about 1,000 more than the spacious Town Hall could accommodate. A platform has been erected at the west end of the building to accommodate the speakers and 1,200 persons. Mr. Bright, his leading supporters, and several members of Parliament will be placed in front, and on either side will be ranged the five hundred members of the General Committee of the Birmingham Liberal Association, together with five or six hundred reserved ticket-holders, whom it is proposed to charge five shillings each for a seat. Five or six hundred ladies will find room in the east gallery facing the speaker. On the tanned floor of the vast hall from ten to fifteen thousand persons will find room and space to walk about if they are tired of one position. Mr. Bright was expected to arrive in Birmingham this morning, and will be the guest of Mr. C. Sturge.

HULL.—On Saturday Mr. E. J. Reed and Colonel Pease were nominated as candidates for the representation of Hull. The polling takes place this day. The correspondent of the *Daily News* says,—"The contest is a fair stand-up fight between Liberalism and Conservatism. The Conservatives have their best possible candidate; indeed, so universally respected and so popular is Colonel Pease personally that a leading Liberal told me to-day that had the election taken place immediately after he came forward his return would have been inevitable. My informant, however, said that every day this position changed more and more, as the question is more and more removed from the personal to the political ground. The Liberal candidate has the advantage of being an effective speaker, which Colonel Pease is not, and adds a national reputation to the local respect felt for him. So far, therefore, the candidates stand on an equality, and the vote of Wednesday will show on which side, in this nearly balanced constituency, the present bias of feeling inclines."

BATH.—The Liberals of Bath have decided to hold a demonstration with a view of commemorating the recent Liberal victory in that city. An invitation was forwarded to Mr. Gladstone by Captain Hayter, M.P. The right hon. gentleman, while obliged to decline the invitation through press of engagements, congratulated Captain Hayter on his election, and in reference to Mr. Disraeli's letter expressed his belief that the writer had made a mistake in sending it. A testimonial will be presented at the meeting to Mr. Murch, a former candidate, in recognition of his services to the Liberal cause.

MORPETH.—Sir George Grey, who has represented the borough of Morpeth for twenty-one years, has announced his intention to retire from public life, with the expiration of the present Parliament. He makes his intention known thus early, he says, because he has heard that a canvass is being carried on in behalf of another candidate. That candidate is Mr. Thomas Burt, secretary to the Northumberland Miners' Union, who has consented to stand on the requisition of 3,500 out of 5,000 electors. A subscription towards Mr. Burt's election expenses has been opened.

LONDON SCHOOL BOARD.

Mr. T. CHATFIELD CLARKE intends to offer himself for RE-ELECTION at the forthcoming Election for the FINSBURY DIVISION.

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THE CONGREGATIONAL UNION of ENGLAND and WALES and "THE VIGILANCE COMMITTEE."

At a Meeting of the Congregational Union, held at Ipswich on Wednesday, the 15th October, 1873, the following RESOLUTIONS were adopted:—

"The Assembly having before it a letter from 'The Vigilance Committee appointed at a Conference of Churchmen and Nonconformists, held on July 10, 1873,' in which the aid of Congregationalists is requested in an endeavour to rouse the country to some common action in regard to the advance of Ritualism and the practice of the Confessional in the Church of England, and having also heard read the Address of the Vigilance Committee to 'The Christian People of England,' resolves—

1. "That it agrees with the Vigilance Committee in regarding with grave concern the efforts of some of the clergy and other members of the Church of England to revive in the services of that Church the characteristic doctrines and usages of the Church of Rome; that it recognises in the zeal and pertinacity with which those efforts are maintained, and the success which has thus far attended them, a real danger to the religious life, and to all the higher interests of the nation; and that it acknowledges the duty of earnest co-operation with Christians of all denominations who may seek, by enlightening the minds of the people, to protect them against the endeavours which are being made to corrupt their faith."

2. "That while the Assembly condemns, as contrary to Christian truth and simplicity, the conduct of those clergymen of the Church of England who are seeking to undo the work of the Reformers, which they were appointed to maintain, it cannot, consistently with its views of the rightful relation of the National Legislature to the Church of Christ, unite with the Vigilance Committee in any political action which contemplates the strengthening of the discipline of the Church of England by means of new laws, or which assumes that it is desirable that that Church should continue to exist as a national establishment."

3. "That the Assembly regards with earnest and respectful sympathy the endeavours made by the Protestant portion of the national clergy to maintain Scriptural truth by their own teaching, and is not unmindful of the painful sacrifices demanded by any consistent policy on their part, in the present state of ecclesiastical parties."

4. "That while the Assembly regards with pain the defection of so considerable a portion of the clergy, and of so many of the congregations of the Church of England, from the doctrines and usages of the Reformed Churches, it cannot but regard this defection as a natural result of the retention in the formularies of that Church of some of the cardinal errors of the Church of Rome; and it remembers with satisfaction that the fathers of English Nonconformity elected rather to separate themselves from the National Church than to lend their sanction in any degree to those errors, and that down to this day their descendants have been signally free from any sympathy either with the characteristic teaching or the practice of Ritualism."

5. "The Assembly further regards the doctrinal anarchy which at present obtains in the Church of England as furnishing an argument in favour of the policy of disestablishment and disendowment for which, on other grounds, Nonconformists have long contended, and is hopeful that Nonconformists will ultimately be supported in their efforts to promote this policy by those who, though not disapproving of the principle of an Established Church, are convinced that the Church of England can no longer be regarded as the guardian of a pure and scriptural faith."

ALEXR. HANNAY, Secretary.

LONDON CONGREGATIONAL UNION.

The FIRST ANNUAL MEETING of the London Congregational Union will be held at the WEIGH HOUSE CHAPEL, on TUESDAY, November 4.

Chairman—The Rev. J. C. Harrison.

The Afternoon Sitting, for the transaction of business, will be held at Three o'clock, when the Committee will present their Report for the past year; after which the Officers and Committee for the ensuing year will be elected.

Tea will be provided for Ministers and Delegates at Five o'clock.

The Evening Sitting will commence at half-past Five. A short Paper on "The Increase of the Congregational Churches in London during the last Twenty Years," will be read by the Rev. J. P. Gledstone, of Hornsey. A free Conference on the subject will follow.

Subsequently a Resolution will be submitted to the meeting, proposing that a week shall be set apart at an early date by the London Congregational Churches for united mission effort in their several Districts.

The Galleries of the Chapel will be open to the Public at both Sittings.

JOHN NUNN.

Hon. Secretary.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

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We beg respectfully to state that in future a

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THE NONCONFORMIST is registered for transmission abroad.

The Nonconformist.

WEDNESDAY, OCTOBER 22, 1873.

SUMMARY.

THIS evening will take place the long-expected meeting between Mr. John Bright and his constituents, who on Saturday last re-elected him to represent them in Parliament after his acceptance of the position of Chancellor of the Duchy of Lancaster. That incident was of course a mere formality; to-night's demonstration in Bingley Hall will be less a meeting of member and constituents than "a national welcome of the right hon. gentleman upon his return to public life." Representative men will be present from all parts of the kingdom, and Mr. Bright will have to go through the trying ordeal of addressing some 15,000 persons in an unwieldy building not adapted for public speaking. It would be absurd to anticipate the nature of a speech which will have been delivered and published before this paper reaches the hand of many of our readers. But there can be little doubt that to-night's proceedings will have a great influence on the future of the Liberal party, and perhaps prove to be a turning-point in its history.

Two notable incidents indicate both the difficulties and hopes of the Tory party. The Marquis of Salisbury has made a speech on "heroic legislation," and the Quarterly Review has published what has the appearance of a Conservative manifesto. It is quite possible that both may have issued from the same mint. The Reviewer indirectly shows the obstacles to the success of his friends. They cannot get a majority except by aid of the moderate Whigs, and to them a very urgent appeal is made to co-operate in the formation of a strong and stable administration. This cry has been raised time out of mind, but England "does not love coalitions," and coalitions are well-nigh impracticable. The demand of the Quarterly is only a sign of conscious weakness. Lord Salisbury, who is personally indifferent to office, does not desire a Conservative Government, unless it be a strong one. "A toothless Liberal Ministry" is, he says, at the mercy of its opponents, and a check on "revolutionary innovations," because it binds over its left wing not to agitate. Both these effusions will greatly discourage Tory office-seekers, who had made sure that the coveted prize was within easy reach. Lord Salisbury does not, he says, "dispute the necessity of the reforms of the past"—thus cutting away the ground of his attack on the Government.

The French crisis assumes somewhat of a new aspect by President MacMahon's emphatic declaration that he will refuse a prolongation of his powers when the National Assembly have come to a definite decision. He will not separate himself from the Conservatives who placed him in office. The Marshal thus gives the sanction of his name and position to an intrigue for forcing upon France a King, by the fiat of a bare majority of a Chamber which notoriously fails to reflect public opinion. His declaration will probably carry considerable weight, for it necessitates an early solution of the Monarchical problem, and it is probable that the Assembly will be summoned to meet

on Tuesday next. Both sides express themselves confident of a majority, and in a few days we may hear of a remarkable exhibition either of French patriotism, or a signal illustration of French venality.

The trial of Marshal Bazaine waxes in interest as it proceeds. The evidence accumulates that the Imperialist commander-in-chief was either grossly incompetent, or that he allowed himself to be fooled while shut up in Metz with illusory negotiations. It seems not unlikely to be clearly proved that on the fall of Napoleon III. Bazaine was more anxious to play an independent part than to serve his country. At the head of a powerful army, he refused to acknowledge the *de facto* Government of France, which was raised on the ruins of the empire, declined to co-operate with statesmen and troops who were acting against the common enemy, and shaped his policy upon the expectation that he would become master of France, and be able to arrange matters with Prince Bismarck. His own generals, Canrobert, Ladmirault, and Bourbaki have given damaging evidence against him, but the defence he will offer through the eloquent Maître Lachaud has yet to be heard.

The publication of the remarkable correspondence between the Pope and the Emperor William has created, as was intended, a great sensation throughout Germany, the effect of which is compared to that of the Sedan overthrow. Its insertion in the official organ of the Berlin Government was probably designed to answer two purposes—to show that the hesitating and reluctant Emperor has made up his mind that the conflict with the Vatican must be fought out to the bitter end, and to put the issue at the coming elections for the Diet on the broad issue of loyalty or disloyalty to the throne. The German Ultramontanes are almost stupefied by this bombshell thrown into their camp, while the mass of the population is thoroughly aroused to support the Government against the insolent claims of an ecclesiastical hierarchy in their midst aiming to secure objects adverse to German nationality. The election of a new Bishop of Fulda will bring matters to a direct issue—for the Government will recognise no prelate chosen without their formal sanction; and the final decision of the Emperor is followed by the cessation of party intrigues at court and the elevation of Prince Bismarck to the supreme headship of the Prussian Cabinet. Though that great statesman has now almost absolute power in the Government, and popular enthusiasm at his back, he is evidently conscious that the ecclesiastical foe with whom he is contending has great resources at its back, and is not to be easily vanquished.

The Emperor William has paid his long-deferred visit to the Vienna Exhibition. He is accompanied by Prince Bismarck, and the visit assumes the aspect of an important political event. The publication of the correspondence with the Pope preceded his arrival at Vienna, and greatly added to the enthusiasm of his reception, while the same event has had no little effect in swelling the majority of Constitutionalists returned to the Reichsrath. This marked exhibition of anti-Papal feeling in Austria is of great importance. It has braced up the timid Emperor Francis Joseph, and has gone far to remove Count Andrassy's reluctance to negotiate with Prince Bismarck for the adoption of a common policy in the future relations of the two Powers with the Papacy.

The Intransigents of Southern Spain are long-lived rebels—a distinction they owe to the incompetence of their antagonists and to the possession of an ironclad fleet. One of these vessels—so wretchedly are they handled—has been run down and sunk by another. The rest have sailed away from Cartagena on a new expedition, and have appeared before Valencia. The fleet at the command of the Madrid Government is not strong enough to meet them, but the foreign naval commanders, the English at their head, have insisted upon a delay of ninety hours before the insurgents take action. Meanwhile Admiral Lobo, who ran away from these formidable ironclads, has been cashiered, and the aggressive course of General Moriones against the Carlists in the north has been stayed by his serious defeat near Estella.

THE BOURBON RESTORATION.

NOT a little uncertainty continues to hang over the issue of the bold intrigue which has for its object the reinstatement of hereditary Monarchy in France in the person of the Comte de Chambord. Both parties speak in tones of confident assurance of being able to reckon upon a majority of votes in the National Assembly, and both parties show by their acts

some lingering apprehension that they may prove to be mistaken. The consequence is that Paris just now is a focus of intense excitement, although no one appears to anticipate any immediate disturbance of public order. President MacMahon holds the army well in hand. There is no room to doubt that the sword of the French Republic will remain sheathed, or leap from its scabbard, at the command of Marshal MacMahon. This loyal soldier—loyal at any rate to his professional honour—holds himself bound to sustain whatever may be the decision of the nominally representative body of France, but he has refused beforehand to accept any prolonged tenure of the supreme post in the Republic to which he was called on the overthrow of M. Thiers. This decision both narrows and intensifies the Parliamentary struggle. It reduces the situation to an alternative of the restoration of Monarchy under Henry V., or of the definite establishment of a Republic under the presidency of M. Thiers. Accordingly, the chiefs of both the political parties are putting the utmost pressure upon wavering members of the Assembly to secure their votes. Hitherto, the Republicans are supposed to have better succeeded in this line of action than the Monarchists, and it seems certain that on which side soever the majority may declare itself, it will be but small.

The fundamental difference in the position of the two political parties—or perhaps we may more correctly say, of the Parliamentary section of them—is that the Monarchists base all their proceedings upon the exclusive right and responsibility of the Assembly, and that the Republicans wish to refer the great question at issue to the will of the French people. After the four elections which recently took place in different parts of France, it can hardly be pretended that the preponderant disposition of the constituent bodies remains doubtful. Indeed, the Monarchists of the Assembly do not affect to deny that the present verdict of France by universal suffrage would be dead against the Restoration they are seeking to secure. They are attempting to hurry on the decision of the Assembly, lest a delay even of a few days might give time and opportunity to the national majority to declare its will. While we write, the question whether the Assembly shall be convoked a week earlier than the time originally fixed for the close of the recess, is under discussion, and rumour anticipates that the approaching session will be opened on the 27th inst. The most urgent reason for this precipitancy is that, within a few days, other elections for vacant seats in the National Assembly fall due in the course of law, and cannot further be postponed. The result of these elections is clearly foreseen by both parties. The members returned will again be Republican. The Monarchists, under the direction of the Council of Ministers, appear resolved, if possible, to steal a march upon their opponents by taking care that the latter shall be too late to avail themselves of the additional votes, and, still more, of the moral influence, which it is expected would be given to them by the new elections. Nothing seems too audacious for them to attempt—no legitimate right of the French people too sacred for them to overbear. They will push through all obstacles, by fair means or by foul, to proclaim their Sovereign, and when France by their intrigue has been laid gagged and bound at the feet of the Heir of St. Louis, they seem to imagine that she will gratefully and loyally receive any constitutional favours which of his generosity he may be pleased to bestow.

Doubtless, these king-makers believe that they are doing the best possible thing for the future stability and prosperity of France. It is a pity that they cannot do it by means that would commend themselves to the approbation of the French people. "Without mandate," as M. Thiers truly and forcibly remarked in his letter, "the Assembly will be invited to decree the Restoration." There seems to have been a great deal of bargaining with the future Bourbon king; but what worth is to be attached to the compromise effected between him and the Parliamentary chiefs who are resolved to proclaim him, is not very clearly manifest on the face of it. Henry V. is to ascend his throne in virtue of his hereditary right, which the National Assembly is to recognise without dispute, without question, without qualification. When he is there, but not before, it is understood that he will offer guarantees for the liberties of his people. As they will emanate from his Royal determination, they may be speedily recalled by an exercise of his will. Indeed, some of the Monarchists have already hinted at what will be the object and drift of their future domestic policy, and they are such, we may add, as would prove the utter worthlessness of *octroyés* constitutions. In the language of the *Times* of yesterday, "we cannot hope to see a constitutional Monarchy founded,

not only without the free consent of the people, but in defiance of the express wishes of the people. Such an attempt, backed by obedient bayonets, may be successful for a moment. The National Assembly may recall the Bourbons, Marshal MacMahon may 'answer for order,' in fact a Parliamentary *coup d'état* may be effected in an outwardly peaceful and orderly way. But does anyone who knows the French people believe that on such a foundation a stable edifice of constitutional government can be built up? The pyramid will not stand upon its apex. Constitutionalism cannot be founded on a violation of popular rights."

THE SPECTATOR ON THE NONCONFORMIST.

DURING the lull in the educational conflict—attributed by the *Spectator* to the necessity of waiting for Mr. Bright's speech—our contemporary has been good enough to turn its gaze upon ourselves, and to read us a courteous but severe lecture *apropos* of the correspondence between Sir T. D. Acland and his Nonconformist constituents in North Devon. In taking a course of this kind it is pre-eminently important for a writer to make sure of his ground. But the *Spectator* has failed to get up its own case, and in consequence of its reckless carelessness in stating facts has been betrayed into gross blunders and misrepresentations, which turn the edge of its argument and destroy the relevancy of its advice.

A fortnight ago we freely commented on this correspondence, and expressed our belief that the North Devon remonstrants had made out their case. It is to be observed that the letters which passed between them and their hon. member arose out of a resolution expressing their "deep regret" at Sir Thomas Acland's recent votes "with reference to education, and the questions affecting religious equality, indicating as they do a policy which it would be impossible for us as Nonconformist electors to support by our suffrages," and concluding with the utterance of an earnest hope that the hon. baronet would in future act "more in harmony with so large a body of his supporters." In our article we endeavoured to bring out the real merits of the controversy, and showed that Sir Thomas on the Endowed Schools Committee had on several important occasions voted with the Conservative members against his Liberal colleagues, and had thus been the means of giving the bill founded on the report of the committee a retrograde aspect. We did not venture to advise the Nonconformists of North Devon as to the future, but expressly said that "the practical course they may take is for their own consideration." But we recommended other constituencies to follow this "excellent example" of calling their members to account for votes hostile to religious equality.

It is in reference to this mild and cautious statement of the case that the *Spectator* accuses us of advising "that every election district should follow the example of Barnstaple, and elect a Nonconformist committee to make the candidate pledge himself to their views." We do not suppose for a moment that our contemporary wished to misrepresent us. But is it quite fair in controversy to twist about the remarks of an opponent till they suggest a perverted meaning, and then to make them the text for a tremendous and irrelevant diatribe? All that the *Spectator* says about a policy of ecclesiastical fanaticism, which would have the effect of throwing out every Liberal county member "except the Cavendishes and Grosvenors," may or may not be reasonable. The point is that we did not recommend it, that what we said will not bear that construction, and that our contemporary does us an injustice in fathering upon us advice which we did not give. The course taken by the *Spectator* is the less excusable because we long ago expressed our belief that it would be inexpedient to make disestablishment a test question at the next general election, and that Nonconformists should only take separate action where there were manifest indications of a resolution to support retrograde ecclesiastical measures. Of course we must not suppose that our serene contemporary could be at the trouble to ascertain our exact standpoint. But we should have thought it prudent, before proceeding to scold an opponent in good set terms, to be sure there was adequate reason for administering the dose.

In its eagerness to make out a case of intolerance against Nonconformists and ourselves the *Spectator* does not accurately represent the facts. For, although it is true that Sir T. Acland "on many points fought their [the Nonconformists'] battle in the Endowed Schools Committee," on some very vital questions he deserted them. Himself and Mr. Kay

Shuttleworth voted against the Liberal members of the committee on Mr. Illingworth's motion objecting to the selection of commissioners and assistant-commissioners from one denomination exclusively. Sir Thomas also—Mr. Kay Shuttleworth on this occasion being on the other side—opposed Mr. Leatham's amendment objecting to the large majority of co-optative governors belonging to one religious community, and was the means of its rejection. Mr. Hardy also carried the clause in favour of clerical *ex-officio* governors (which the Act previously did not allow) by the votes of Sir T. Acland and Mr. Kay Shuttleworth. The *Spectator* coolly ignores these votes, which to a great extent provoked the remonstrance of the hon. baronet's constituents, and finds it more convenient to depict the dire consequences that will ensue to the Liberal party if county Liberal members are called to account for forsaking their principles.

The style of argument adopted by the weekly organ of Liberal principles *minus* religious equality would suggest that Nonconformists are bound by party ties not only to refrain from opposing offending Liberal members, but even from objecting to their conduct. We must all quietly submit when the Government shapes its policy to further the denominational interests of a dominant church, and must hold our tongues if quasi-Liberals vote against their colleagues. Will the *Spectator* please to inform us whether there are any occasions when Nonconformists will be justified in making themselves heard on questions involving principles that are not only dear to them, but have been endorsed by the Liberal leaders? Are we to be tongue-tied partisans, even when the State Church, which in the main sides with the Tory party, is being invested with new, unjust and exclusive privileges? Would our contemporary respect Dissenters any the more for such a craven policy? We have evidence to the contrary. It has only been when Nonconformists have shewn a resolution at all hazards to assert their rights that people in high places, and the *Spectator* to boot, discover that there is a real educational grievance for which some remedy must be found. But for this pressure, or the holding aloof from the Liberal party which has ignored their claims, nothing would have been done to meet their complaints. Now, it seems, the 25th Clause of the Education Act can be easily modified to meet the objections of Nonconformists. The sensational pictures of constituencies handed over to the Tories because Nonconformists, whom it has described as the backbone of the Liberal party, insist upon not being flouted by their leaders and representatives, are altogether mistimed. Our contemporary knows, as well as the Government it supports, how the allegiance of Dissenters may be preserved, or rather recovered—viz., by just and fair concessions to the claims of religious equality. We are in hopes that, now the "lull" is over, Mr. Bright will have something to tell the country that will more worthily occupy the pen of the *Spectator* than hysterical denunciations of an imaginary Nonconformist policy, or irrelevant appeals to ourselves.

THE FRIENDS OF PEACE AT BRUSSELS.

THE debate in the House of Commons on Mr. Richard's motion in favour of international arbitration has been followed by several cheering manifestations of public opinion in two or three of the most enlightened countries of Europe. In warlike Germany Mr. Richard's appeal to the conscience of the civilised world has been responded to by jurists of the rank of Dr. Bluntschli, of Heidelberg, and also by that growing and powerful free-trade party which recognises Mr. Cobden as the chief of economists, and his doctrines as certain to be realised in the future progress of mankind. From Italy, the oldest yet newest born of nations, an address of sympathy, headed by the veteran Garibaldi, has been received by the champion of the good cause in England; while the public meeting which was recently held at the Hague illustrates the fact that the leading minds of Holland are prepared to act in unison with the English peace party. These varied expressions of a desire on the part of practical men first to limit, and ultimately to abolish, the rule of military force, have not been allowed to take their place among the ephemera of politics. They have been brought to a focus at the Conference for the Reform and Codification of the Law of Nations, which was held last week at Brussels, and which inaugurated an association for "the settlement of disputes by arbitration, and the assimilation of the laws, practice, and procedure of nations" in relation to that subject.

The main principle upon which the associa-

tion has been permanently established meets with our unqualified approval. "It regards arbitration as a means essentially just and reasonable, and even obligatory on all nations, of terminating international differences which cannot be settled by negotiation." It is right to add that the Conference abstained from affirming that arbitration was in all cases applicable; "but it believes that the exceptions are rare, and it is convinced that no difference ought to be considered insoluble until after a clear statement of complaints and reasonable delay, and the exhaustion of all pacific methods of accommodation." There is some discrepancy between the two clauses of the resolution; for if arbitration be "obligatory" on all nations, it is hardly consistent to speak of possible exceptions to this rule? Dr. Mancini urged truly that "you cannot put a limit to the employment of arbitration without creating dangerous exceptions"; and Mr. Richard, employing a striking and humorous figure, remarked that "exceptions were like a crack in a bottle; no matter how you corked and sealed it up, the essence and liquid would leak out." We are, however, not disposed to regret that the resolution was passed in its present somewhat illogical form. The letter which Dr. Montagu Bernard, the mover of the resolution, has addressed to the *Times* shows that the conference, while agreeing in the main, represented two shades of opinion which could only be reconciled by a compromise. The word "obligatory" was added to Dr. Bernard's resolution against his own protest; but the remainder of the resolution was left as he had framed it. He says that the idea of a complete codification of international law is, at the present time, little better than a chimera; that it is not desirable to attempt to define rules which, however well understood in practice, it would be very difficult to express in intelligible language; and that the conference distinctly reserved the question, "how far the proposed codification should be simply scientific, and how far it would be expedient for sovereign Governments to embody it in treaties, or otherwise adopt it formally." On the other hand, Dr. Bernard believes it is a "good thing" that jurists and others should meet for the discussion of questions out of which international quarrels are liable to spring. He thinks there are points in which the law of nations requires explanation, amendment, and even material alteration; although he is not sanguine as to the ability of jurists to accomplish much in this direction. In regard to arbitration his mind is in a state of equal perplexity; for while recognising that system, with which indeed his own name is honourably associated, "as an expedient of the highest value for terminating international controversies," he declares that it is not applicable to all cases, and at the same time expresses his inability to define the exceptions for which it is unfitted. With all respect for Dr. Bernard, we venture to think that, lawyer-like, he has unnecessarily involved himself in a maze of professional subtleties; and that if once the principle of arbitration were generally recognised as forming part and parcel of the law of nations, it would prove to be universally applicable. The only cases in which it might be expected to fail would be those in which a recalcitrant nation, after accepting, lawlessly rejected its authority.

Reactionaries in particular, and haters of innovation in general, of course, regard with cynicism and disdain the efforts of the Brussels jurists to help the so-called civilised world to reach a higher state of existence than that which is represented by barracks, camps, and armies. According to them the prospect is a hopeless one—a dream of visionaries and fanatics. The latter may well console themselves with the reflection that Howard, Wilberforce, and Cobden, were in their day also denounced as fanatics. We are forced to confess that the military system, entrenched as it is behind the solid barriers of human pride, passion, and hatred, has acquired an enormous strength. The friends of peace, however, are not so foolish as to shut their eyes to the difficulties by which they are surrounded. They are not disposed to attach an imaginary degree of importance to a meeting at Brussels or Geneva. They are perfectly aware that a system which has been rife in every age of the world's history cannot be destroyed in a day. But while their opponents make the difficulties which exist an excuse for sitting down with folded hands and doing nothing, they consider the very magnitude of the evil the most cogent reason for endeavouring to extirpate it. It is the mission of the peace reformers to enlist on their side that public opinion which is powerful enough to disband the standing armies it has created; and although the struggle may be an arduous one, it is rendered the more necessary, as well as the

more honourable, by the obstacles which have to be surmounted. Let Mr. Richard and his friends, therefore, persevere in their good work, and public opinion will soon flow into the new channels which they have already dug wide and deep; for it is as true on this question as on those which the poet had in his eye, that "Though the cause of evil prosper, yet 'tis truth alone is strong."

THE BAPTIST UNION.

AUTUMNAL MEETING AT NOTTINGHAM.

(From our own Correspondent.)

We closed our last sketch by expressing confidence that the Union meetings this year at Nottingham would prove a success. It is always pleasant to have one's confidence verified by the result. We are exceedingly gratified to report that an autumnal session, which was looked forward to by many with great misgivings, has proved in nearly every respect an improvement on all previous sittings of the Union. If the attendance was not quite so large as at Manchester last year it was truly representative, and large enough for all practical purposes. Surely between six and seven hundred ministers and delegates are sufficient to constitute a deliberative assembly for the Baptist, or indeed any other denomination. The papers read and the speeches delivered were in merit above the average of what the Union has been favoured with; the ministers and delegates evinced more concentration of purpose than was the case at any previous gathering; and as to the spirituality and devoutness manifested, never before have we witnessed such an expression on the part of a large assembly of earnest prayerful waiting upon God.

At the public meeting on behalf of FOREIGN MISSIONS, on Tuesday evening, the large hall of the Mechanics' Institute was crowded to excess, a large proportion of those present being ministers and deacons of Baptist churches. The chair was taken by Mr. Alderman Barran, of Leeds, who vigorously and conclusively met two charges which are now often brought against foreign mission societies. The first was the charge that missions present no new phase. He admitted this, but at the same time claimed that they did not need any new phase—the object of missions was ever one and the same—the message could not be changed or improved, and the principles on which they were to be conducted were clearly laid down in the New Testament, and from them they would not deviate. As to the second charge—that the time of excitement was past, that was no loss but rather a gain. The Rev. W. Sampson, of Folkestone (formerly of Serampore), dealt with the question of the supply of missionaries to India. He quoted Dr. Mullen's book to show that five per cent of the missionaries in India die or retire from the work annually. In order then to maintain its position, the Baptist Missionary Society ought to have sent out five per cent. of those in the field—they ought to have provided two men for India every year since 1863. But in the last ten years they had only sent thirteen men to India, so that now the mission staff there was smaller than it was ten years ago; and in addition to this several of the brethren now at work are infirm, and must soon retire from the scene of action. The work had not diminished in extent or interest. Their society had never issued a report so full of interest as the one for the present year. It would be a matter of funds. They had all heard with pleasure that the Birmingham Auxiliary in this, the year of its jubilee, had raised 1,000*l.* additional, and he should like to say to the churches in Birmingham, "Cannot you send us the men as well as the money?" The speech was one of manly honesty and power. Dr. Brock followed, and it certainly afforded much gratification to all present to see that his "eye is not dim nor his natural force abated." He referred to the insinuation often made that reports from missionaries in the field were not exact and truthful. He thought the time had fully come when they must hurl aside such charges. He knew that their missionaries deserved and had their utmost confidence. He then called attention to the Blue-book in which the Government in India reported as to the self-denying zeal, the uprightness of life, and the varied labours of missionaries in India. There certainly was a great change from the times when Government opposed mission work. He was thankful for the report in the Blue-book, but we could do without it; we knew that what it stated was true before the Blue-book appeared; still the testimony was valuable. There was a further gratifying fact brought out in the Blue-book; it mentioned how missionaries of the different sections of the Church co-operated in the spread of the Gospel. It must be a source of joy to men like Dr. Brock, who are

warm friends of missions and who can look back over a period of some fifty years, to note the many advances which have been made with regard to the spread of the Gospel, not only in distant lands but at home.

The Rev. E. C. Pike, B.A., of Birmingham, spoke of the missions of the General Baptists. The speech was a well-prepared and able one. It is very pleasant to find that the family names of veterans like the former Mr. Pike, of Derby, and Mr. Goadby, of Leicester, are retained both in service and ability to the Church of Christ and the Baptist denomination. The Rev. John Page, formerly of Barisaul in India—an able missionary—worn with toil and emaciated, gave some most touching sketches of his personal sufferings and experience in connection with mission work.

One is sometimes disposed to claim the Tuesday of the autumnal session for Union purposes proper, but in review of such services on behalf of the Foreign Mission as those held in Nottingham, we are in doubt whether it would not on the whole be a loss rather than gain to deny the mission a place in the programme of the autumnal meetings. We should like to suggest to the Union committee that the Monday evening be given up to public meeting for the mission, so as to leave as much of the Tuesday as possible free for the great amount of Union business which is now entirely crowded out.

On Wednesday, the sittings of the Union were actually begun at seven o'clock. The Rev. J. Lewitt, of Scarborough, preached to a full congregation in Mansfield-road Chapel. At ten o'clock the ministers and delegates assembled for prayer in Storey-street Chapel; the service was conducted by the Rev. J. Preston, of Halifax: the Revs. R. Wallace, of Tottenham; — Barrass, of Peterboro'; and Mr. J. S. Wright, of Birmingham, offered prayer. At eleven o'clock, when Dr. Underhill took the chair, the chapel was crowded in every part. The large space on the ground-floor was filled to overflowing with delegates; the galleries were occupied by ladies and visitors. Among those present as ministers and delegates we noticed Drs. Brock, Landels, Green, Thomas; the Revs. A. M'Laren, H. S. Brown, J. H. Millard, R. Marten, C. Vince, J. J. Brown, S. H. Booth, D. Jones, W. Sampson, Chas. Williams, H. Leonard, M.A., J. Webb, S. Green, C. Kirtland, A. Tilly; and Messrs. J. S. Wright, of Birmingham; J. P. Bacon, of London; Jonathan Angus, of Newcastle-on-Tyne; J. W. Sully, of Bridgwater, &c., &c. The reading of the Christian greeting from the Congregational Union at Ipswich was received with the most hearty applause, and the reply was unanimously adopted.

Dr. Underhill, on rising to deliver his address as chairman, was greeted with a most cheering welcome. His inaugural address on Christian missions was listened to with great attention, especially the facts which were brought out, or put in a new light, relative to the early history and struggles of the Baptist Missionary Society. The address also was appropriate to Dr. Underhill's official relation to the denomination, and it was one that excited deep interest on account of the freshness with which the subject was invested. When he announced the subject our first feeling was that we were, after the whole of the services of Tuesday, being overdosed with foreign missions, but this feeling quickly gave place to what we are sure was a better one—that of pleasure in the selection of a topic which is not only dear to Baptists and congenial to Dr. Underhill's taste, but which lies at the back of most of the enterprises of modern religious aggressive work. I need hardly say that a cordial vote of thanks was awarded to the chairman.

The Rev. R. Evans, of Burnley, followed with an admirable paper on "The changes required in Sunday-school education in view of the Education Act of 1870." Though Mr. Evans has never come prominently forward till now, his paper more than justified the choice made in selecting him for the work. He claimed for Nonconformists that they have far higher regard for religious instruction than the party that is now clamouring for the State to give that which it is utterly unfit to secure or touch. Mr. Evans carried the large audience along with him from first to last. Two Sunday-school men of pre-eminent qualifications followed—Dr. Green, of Rawdon, and Mr. Samuel Watson, of London. The former appealed very earnestly to the young men and women of culture in our congregations to devote themselves to the work of Sunday-school teaching. Mr. Watson's opinion was that all the children of the congregation ought to be found in the Sunday-school, and that instead of the children of the better class getting harm by contact with the rough, they would tend to raise the tone of, and give a higher status to the school. The Rev. T. M. Morris, of Ipswich, inquired how far it was advisable to try to restore the use of catechisms, or to promote catechetical instruction in our Sunday-schools? For his own part, he was in favour of this kind of instruction; but he should wish to have the utterance of the opinion and experience of the brethren present. The discussion was taken up by Dr. Brock, who pronounced decidedly in favour of a catechism, by the Rev. W. Woods, of Nottingham, Mr. Compston of Leeds, and the Rev. Samuel Cox, of Nottingham, who thought that there were few more pressing questions than that of the use of a catechism. Mr. Cox described an experiment he was now working out in his own Sunday-school. The children of the congregation, both rich and poor, were included in the classes. Thus they had enough of children who had been well educated at home to give a

healthy tone to the school, so that the question of discipline had never once arisen.

The evening meeting was held in the large hall of the Mechanics' Institute, which was crowded to excess. Mr. J. S. Wright, of Birmingham, occupied the chair, and opened the meeting with some practical remarks as to the duty of ministers aiding their fellow-countrymen in efforts for civil liberty and social progress. He mentioned more particularly the struggles of the agricultural labourers, and the temperance question. The address was an earnest and stirring one, which we are sure will lead many to ponder more carefully these and other social problems.

Dr. Landels then delivered one of the most eloquent speeches we have ever had the pleasure of listening to, on "The Evils of Ritualism." It was a most masterly effort from beginning to the end—the descriptions were exact, and brought out in sharp outline the characteristics of Ritualism; the argument was most compact and conclusive, and the appeals were overwhelming in their force. As extracts may be given in another column from a condensed report, we will content ourselves by saying that, with a few such deliverances as this, not only Ritualism but the State-Church question will be placed in a telling light before the people of England.

The Rev. Charles Williams followed with an address on "The State-Church"; it required almost superhuman effort, after the speech of Dr. Landels, to sustain the enthusiasm of the audience. However, Mr. Williams made some good points, and was warmly applauded. The Rev. Hugh Stowell Brown then discoursed on "The American Churches," and his address was full of information and interest. Mr. Brown dwelt with special emphasis on the adequacy of the Voluntary principle, as shown in the provision made for the religious needs of the people of the United States. He said that he had made particular inquiries from all classes and in all directions in the States whether there was a desire to bring about the connection between the Church and the State, and everywhere he met with but one reply—the people of America are quite content with the present freedom from State patronage and control—they utterly repudiate the idea of wishing to bring about any kind of alliance between the Government and the Church.

On Thursday morning, at seven o'clock, there was a service for the young in Derby-road Chapel, the Revs. J. C. Jones, M.A., of Spalding, and T. W. Handford, of Bloomsbury Chapel, were the preachers. The chapel was well filled, but there was not a large number of children present. At ten o'clock the morning session commenced with a prayer-meeting in George-street Chapel, presided over by the Rev. C. Kirtland. The Chairman directed attention to the new constitution of the Union, and said it would now devolve on the members present to select a vice-chairman who would succeed to the chairmanship next year. The Rev. W. Walters proposed, and the Rev. George W. Humphreys, B.A., seconded, that the Rev. Charles Stovel be appointed vice-president. This was carried with general applause. Mr. Daniels, of Birmingham, elicited the heartiest cheers by proposing that Dr. Landels' address of the previous evening be printed, and a copy sent to all ministers of the denomination. This led to a long and animated discussion, after which it was decided to distribute the address as widely as possible. Several donations were promised to aid in the circulation. The Rev. G. Short, B.A., of Salisbury, followed with a good paper on "Spiritual Life in the Ministry," and the Rev. T. Goadby, B.A., of Chilwell College, read a beautiful and able address on "The Increase of Spiritual Life in the Churches." Mr. Goadby's paper was one of peculiar value, on account of its practical and suggestive character. There was a general feeling that after such papers it would be appropriate to spend some time in united prayer—the chairman said that he would not call upon anyone, but leave it to the brethren. The Rev. G. W. Humphreys and two others offered up prayer. The Rev. D. Macgregor, of Manchester, moved a resolution on the "Spiritual Condition of the Masses." Few have a better right to speak on this question than Mr. Macgregor, who is doing a noble work among the people of Manchester. He was followed by the Revs. H. Overbury, of Gorton; D. R. Jenkins, of Salford; and H. Stowell Brown. After a very cordial vote of thanks to all the friends in Nottingham. Dr. Underhill said, before closing, he wished to express his gratitude for the kindness shown to himself whilst he had presided over their gatherings. He thought there had not been one word unsuitable to their Christian character, and sure he was that they had seldom had a series of meetings so deeply devotional, so characterised by earnest and devoted feeling, and so marked by a perfect surrendering of themselves to the service and glory of their Master.

In the evening a public meeting was held in the large hall of the Mechanics' Institute, when J. P. Bacon, Esq., of London, presided. We have not space to say more than that addresses were delivered by the Rev. W. Walters on "The Quickening and Deepening of the Spiritual Life"; by the Rev. W. T. Rosevear on "The Chief Features of the Age in Relation to Christianity." Mr. Rosevear spoke with great power, and his address carried the audience up to a high pitch of enthusiasm. The Rev. T. C. Page, of Reading, and the Rev. R. P. Macmaster, of Bradford, delivered addresses.

On Friday morning the mayor, W. Foster, Esq., entertained some five hundred of the delegates to a

sumptuous breakfast in the large hall of the Mechanics' Institute; and thus was brought to a close, as far as our knowledge extends, the most successful meetings the Baptist Union has ever held. Everything affords gratification in the review—the hospitality of all parties in Nottingham, the cordial unanimity and practical nature of the business deliberations, the ability brought to bear upon the topics dealt with, and, above all, the devotional spirit pervading those who attended the various meetings.

The regular session of the union commenced on Wednesday morning, in Stoney-street Chapel. The attendance of ministers and delegates was very numerous, and the galleries were occupied, to a considerable extent, by such of the general public as sought to be present during the proceedings. The chair was taken by Dr. Underhill. After a devotional service, conducted by the Rev. J. Preston, of Halifax, in which several ministers took part,

The CHAIRMAN, before proceeding with his opening address, nominated the Rev. John Teal, of Woolwich, as minute secretary of the union. He stated that on the preceding day he received a telegraphic message from the brethren meeting at Ipswich in connection with the Congregational Union. Amid much applause he read the telegram and the proposed reply [given in the report of the Congregational Union], which was cordially adopted.

THE CHAIRMAN'S ADDRESS.

The PRESIDENT then delivered his inaugural address, the subject of it being Christian Missions. The fact, he said, that the Baptist Missionary Society owed its existence to resolutions passed in Nottingham by the Northamptonshire Association, and the position which he occupied, and had occupied for nearly a quarter of a century, would be a sufficient justification for the course he proposed to take. Having given a history of the origin of the society, which, he said, was rooted in prayer and its earliest germs watered by abundant supplication, he said, lest any one should doubt that God was the hearer and answerer of prayer, let the most sceptical spirit note the vast results that had flowed from the labours and devotedness of earnest men. In answer to prayer year by year the barriers which severed great nations from truth and knowledge had been thrown down. Within the memory of men still living 800,000,000 of human beings had become accessible to the preaching of Christ crucified. The religious condition, the languages, the literature of these multitudes had been explored. Within the last half-century the entire Bible had been translated into thirty-nine languages outside the borders of Christendom, embracing nearly all the important languages of the heathen world; the New Testament into thirty-five others; and portions of the Scriptures into forty-eight more. Some of their languages had for the first time been reduced to a written form, the missionaries catching the fleeting sounds as they fell from savage lips, and giving body and form to tongues of which the literati of Europe had never heard. More than ten millions of copies of the sacred volume had been scattered broadcast over heathen lands, to omit all mention of the hundred million copies which the Bible Societies of England and America had distributed within the borders of Christendom itself. If they turned to the labourers in the vast field, the number fell little short of two thousand. There were nearly a thousand missionary stations occupied by missionaries, and nearly three thousand out-stations occupied by a native ministry of some sort. Native helpers mustered about five thousand, half of whom were preachers, and some three hundred acted as pastors of the native churches which had been formed. The successes of the Gospel in conversion were not less remarkable. Numerous islands in the Pacific Ocean and in the Antilles had cast aside their idols and superstitions and had taken up the yoke of Christ. Africa, India, Burmah, China, Ceylon, Madagascar, and last of all Japan, presented converts numbered by tens of thousands. (Cheers.) The President went on to speak of the work the society had accomplished in our own land, and proceeded to say that it was in London in the year 1812 that an endeavour was made to unite in one general union the entire body of the Particular Baptists throughout the country, its primary view being the encouragement and support of the Baptist Mission. This was the germ of the Baptist Union as it now existed, and he might well urge upon them to be faithful to the primary idea of its formation. (Cheers.) In Nottingham, too, originated the foreign labours of their General Baptist brethren. Some local circumstances roused the zeal of the friends of the Saviour's cause, and they commenced a subscription to support a General Baptist mission. It took shape at the following meeting of the association in Boston, in 1816. Having referred to some of the successes of its labours, the speaker asked, as they contemplated the great results of the Gospel of Christ that had been given to their churches, who was not filled with astonishment and compelled to say, "What hath God wrought!" Dr. Underhill proceeded to urge the importance of prayer, and to refer to the difficulties which beset the path of the missionaries. The love of idols was found far more inveterate than was at first supposed to be the case. The systems of Eastern philosophy and superstition were found to have secured a more lasting and unrelenting grasp of their adherents than their futility and falsehood would have led

them to expect. Their influence pervaded every institution of social and political life; so that the changes which Christianity aimed to produce would constitute, when achieved, one of the vastest revolutions that the world had ever seen. They were made to stand face to face with the actual, and they wrestled not with mere flesh and blood, but with gigantic powers of evil, and the rulers of darkness of the world. (Cheers.) The very bases of their faith were assailed, and questionings were rife as to the truth of the principles upon which, in sublime confidence, their fathers acted. In the bosom of the Christian Church herself enervating heresies were rife, and worldly prosperity had done much to corrupt both the courage and devotedness of her sons. Few answered to the call which summoned them from every land, while age, disease, and the weariness of long conflict were sending the warriors in the actual strife to the rear. There was, indeed, the greatest need that they should "continue in prayer." Early difficulties had been overcome, great resources were placed at their command by the progress of mechanical skill, of philosophical thought, and of general knowledge, and by the increase of their numbers and wealth; but they were only on the threshold of their task. Vast regions stretched before them which the foot of the messenger of peace had not trodden. The mine was deeper, richer than they thought, but the workings penetrated at present only a little way, and the miners who were toiling to secure the glittering ore were painfully few. More than ever was it necessary that prayer should be offered for the increase of labourers—of men fitted by natural and acquired gifts, by piety and judgment, for the work in its present stage. There was what might be called "an arrest of progress." The demand for men grew more rapidly than the supply. Not only were new peoples made known to them, listening in vain for the footfall of them that "bring good tidings, that publish peace and salvation." Take our Eastern Empire as an illustration. In 1852 there were 459 foreign missionaries employed within its circuit; in 1872, 606, an increase of 32 per cent.; whereas the number of converts, that is, communicants, sprang from 22,400 in 1852, to 78,494 in 1872, an increase of 350 per cent. Having alluded to the qualifications of missionaries, the speaker said for suitable men they must look primarily to the churches, and affirmed that no minister's education ought to be deemed complete in which the history, the principles, the methods, and results of modern missionary enterprise did not find a prominent place. He suggested the establishment in the colleges of a chair of missionary history; and, in conclusion, referred to the abounding encouragement to the further prosecution of the undertaking of missions to the heathen, in the answers to prayer that the church had evidently received.

The Rev. A. WILTSHIRE moved, and Mr. PATTISON, of London, seconded, a resolution thanking the president for his address, and requesting him to place it at the disposal of the committee. This was unanimously carried.

SUNDAY SCHOOL EDUCATION.

The Rev. R. EVANS, of Burnley, then read a paper on "Sunday-school Education." The primary instinct of Nonconformity, he said, compelled it to be the friend of education. As a result of recent legislation on the subject of elementary education, State patronage of denominationalism had been greatly extended. Prelates and priests, Anglican and Roman, were for once satisfied, and cordially embraced. The friendship of Herod and Pilate was a dangerous omen. (Laughter.) Nonconformists, if only true to themselves, had everything to hope and nothing to fear from the progress of a sound secular education. The teaching in the Sunday-schools to be effective must be raised to a proportionately higher standard, and men and women of culture belonging to the churches must be pressed into the service. He thought the religious instruction given in the State-aided day-schools was a hindrance to the work of the Sunday-school teachers. The essayist deprecated the use in the schools of the religious tales which had nothing in common with the Divine tenderness which was characteristic of the Gospel, and also of the "luscious" hymns which he said vitiated the taste, and cherished a spirit of mawkish sentimentality. The Bible must ever form the Sunday-school teacher's text-book. It was desirable that the children should attend the worship of the sanctuary, as it was only natural that the Father's house should be the children's home. (Cheers.) In conclusion, Mr. Evans impressed upon his hearers the importance of holy lives on the part of the teachers.

Dr. GREEN (Rawdon College) moved, and Mr. SAMUEL WATSON seconded, a resolution conveying the thanks of the union to Mr. Evans, and adding that it recognised the duty of pastors and churches, rendered by the circumstances of the time more imperative than ever, to make provision for the Christian instruction of the young, and recommended that more attention be paid to the Sunday-schools.

The Rev. T. H. MORGAN, from the United States, being called upon by the president, briefly addressed the conference, remarking that in America there was no State Church, and the Sunday-school work could therefore go on its mission without let or hindrance. It was a delightful thing to know that no one was recognised by the State because he belonged to a particular sect; but that the mantle of the State was thrown over all alike.

Mr. S. WATSON (London) said that no doubt the teaching power in their Sunday-schools required to be raised. It was a duty that their children should attend the Sunday-school, though it might be said, and with some show of force, that there was danger lest contaminating influences might be brought to bear upon them. Still, having had experience in Sunday-schools, he considered the danger to be greatly exaggerated. The greatest and best safeguard, however, was the influence of refinement and Christianity at home. The further discussion turned chiefly on the use of catechisms. The Rev. J. MORRIS thought that some kind of catechism would be an advantage. Dr. BROCK (London) said there was a time when he went against catechisms, but as he had gone on in life he had altered his opinion, and he really did think that catechisms would be of great value in their schools. The Rev. W. WALTERS (Birmingham) said he had succeeded in introducing a catechism into the schools with which he was connected, but he had found such unwillingness on the part of the teachers to use it that it had been laid aside. He strongly deprecated the feeling of antagonism to doctrinal teaching which prevailed so largely among the Baptists. The Rev. W. WOODS (Nottingham) had had various classes, including a teachers' preparation class, and, on the whole, he doubted, after his experience, whether the catechism system was best. The Rev. J. COMPTON (Leeds) considered catechetical instruction important, though it would be difficult to find in a Sunday-school teachers all of whom could effectively pursue such a plan of instruction. The Rev. S. COX (Nottingham) thought there never was a time in the history of their churches when it would have been more difficult to write such a catechism as would be accepted.

After some other business the meeting adjourned.

PUBLIC MEETING.

A public meeting was held in the evening in the Mechanics' large hall, on which occasion there was a very numerous attendance, the building being crowded to excess in every part. The chair was taken by Mr. J. S. WRIGHT, of Birmingham. After the proceedings had been opened with singing and prayer,

The CHAIRMAN said never was there a time when it was more incumbent upon Nonconformists to speak out boldly. He felt that this was a moment in which they ought to be a bulwark, not only against Papal aggression proper, but that miserable imitation of it which they saw in the Church of England. Though claiming to be a political Dissenter, he urged them never to place their politics before their religious duties and obligations as Nonconformists. Having called for their sympathy for the agricultural labourers, he appealed to the meeting to endeavour to check the drinking habits of the people.

Dr. LANDELS, who followed, delivered an impressive address on the "evils of Ritualism." At the outset he explained that he did not apply "Ritualism" merely to the movement which had attained such activity in the Church of England. Ritualism was a principle—what he understood by it was not the movement usually so designated, but the principle which really underlay that movement. He believed that Ritualism had root in two conflicting tendencies of our nature, and that out of these tendencies Ritualism sprang, teaching men to trust in forms and ceremonies. As regarded the Prayer-book of the Church of England, he called their attention to the circumstances under which it came into use. They might be told of the evangelical truths it embraced, but even Popery itself had not been divested of all evangelical truth. He affirmed that no man could read that Prayer-book with an unbiassed mind, without seeing almost everywhere the evidence of Ritualism. Having noticed the ordination and baptismal services of the Church, together with other of its offices, the speaker continued that Ritualism, according to the Prayer-book, dogged a man from the very beginning to the end of his life. (Cheers.) It bent over his cradle—was at his mother's knee, as if to corrupt his life at its source; it met him at the communion-table; it obtruded itself into his sick chamber, casting its dark shadow over his death-bed; and, as if eager to keep to him to the last, standing in surpliced dignity beside his coffin, it there poured out its falsehoods—he might say its lies—and blasphemies. (Cheers.) But he must say that he was not speaking of men—he was speaking of systems. Men were better than systems, and he must say of many evangelical clergymen, that he would like to copy them. Was it, however, any wonder that Evangelical Churchmen had to look on deplorably at the way in which Ritualism had become rampant? He himself thought that what they saw was but the natural result of what they found in the Prayer-book. Alas for these good Churchmen, they had clung to their Church, extolling its "incomparable liturgy," and had pretended to believe their Church was the great bulwark against Popery! Yet, all the while, Popery had been making the most rapid advances within its pale. The whole system of Ritualism was elaborately framed to increase the power of the priest, to make him the only means of communication between God and man, and to give him power over the conscience that he might thus enslave the soul. (Applause.) Was it to be tolerated? (A voice, "No.")

It is bad enough to have a State Church, but to have a State Church employing its revenues to teach these most wretched, God-dishonouring superstitions is intolerable. (Loud applause.) If they would propagate their silly notions at their own expense, they would

have a fair field and no favour, and would be met only with the weapons of God's truth. (Applause.) He wished for no persecution, no legal restriction—(Hear, hear)—but there should be no special privileges derived from the emoluments or patronage of the State. (Loud applause.) The Evangelicals wished Dissenters to co-operate with them in this matter; but if co-operation means connivance at that which has wrought such fearful evil, if the Dissenters are to be used as cat-paws to keep the Evangelicals in the Church—(laughter)—then Dissenters must respectfully but firmly decline. (Loud applause.) They are not such fools to support a system which has led to such a deplorable state of things. Let the Evangelicals sever themselves from the accursed thing, and heart to heart, hand to hand, the Baptists will join with them in their holy crusade. (Applause.) With the exception of the Society of Friends, the hands of no other denomination is clean. (Laughter.) Their position is compromised and their testimony weakened by the practice of infant sprinkling. (Laughter and loud applause.) If infant sprinkling is not Ritualism, it is nothing. A ceremony which has no efficacy in itself, which is applied to an unconscious subject whose senses can never discern that the thing has been done, has no parallel or precedent in either the Old or New Testament. (Applause.) Another matter, though more trifling, which points in the same direction, is the donning a particular dress for the purpose of preaching the Gospel. (Laughter.) Whether intentionally or not it ministers to that craving for the sensuous in which Ritualism has its root. It would be better for them not to give people the impression that ministers regard themselves as a sacred order, when in fact they are nothing of the kind. The evil of Ritualism is one in which we cannot afford to part with one atom of our strength. The Ritualists are men whose efforts no wise man will despise. They bring to their work an amount of zeal, of energy, and some of them of talent and oneness of purpose, which makes them formidable foes, and they are engaged in an attempt which ought to rouse the active hostility of every man who has a regard to his rights as a citizen and a man—(applause)—an attempt which, if successful, will reduce Britons, who have so long boasted of their freedom, to a fettered herd of superstitious slaves, grovelling at the feet of a ghostly hierarchy. Is it possible that England, the herald of freedom to the nations, the guiding star to which long oppressed nationalities have looked in their struggles to be free,—is it possible that she will descend from her proud position at the bidding of a bastard Popery? (Loud applause.) Shall she prove herself unworthy of her martyred heroes by despising the heritage which their blood has bought? Shall she, the liberator of the nations, spend her revenues in forging fetters for her sons—fetters more intolerable than ever galled the limbs of slaves, fetters which enthrall the soul? By the memory of our martyred fathers, by the testimony borne to God's truth on the scaffold and at the stake, amid suffocating smoke and scorching flame, by the heritage they have bequeathed to us, and by the example they have set us, let the answer from every one be "No." (Long-continued applause.) Unanimous voting will not suffice; laudation and tall talk will not suffice; but by the enlightened exposition and application of the principles of God's Word, by such a representation of those principles as will commend them to the attention of intelligent men,—by this alone, with God's blessing, can success be expected. Never, however, were the prospects of victory so bright as they are to-day. That very Ritualism is opening men's eyes to the fact that Baptist principles supply the only ground on which it can be consistently and successfully met. (Applause.) The Establishment which has so long been the greatest barrier to progress, is falling into pieces through internal strife, and if testimony is now borne against the evil it will not be unheeded. At all events, it will shame Evangelical Churchmen out of the false position they have occupied, and the temporising policy they have pursued so long, on pain of their sinking beneath the contempt of the civilised world. (Applause.) The dial of the world will not move backward; God's truth is mighty and will prevail. "Amid the confused din," said the speaker, "I can hear a voice rising loud and clear; it is the voice of one crying in the wilderness—Prepare ye the way of the Lord, make straight in the desert a highway for our God"; but above that there rises a voice mightier and more majestic far: it is not the voice of the herald now, but the voice of the King, who, speaking in the plenitude of His power, says, for the encouragement of His witnessing church, "Behold, I make all things new!" O brethren! it comes, and it is not far distant.

I feel the soul in me draw near
The mount of prophesying;
In the bleak wilderness I hear
A John the Baptist crying:
In the far east I see upheap
The streaks of first forewarning,
And they that sowed the light shall reap
The golden sheaves of morning.

(Long-continued applause, which was again and again renewed.)

The Rev. CHARLES WILLIAMS, of Accrington, then read a paper on "The State Church." He said that whatever others might do, Baptists can never be a party to assist the Evangelicals in driving the Ritualists out of the Church of England, that they, the Evangelicals, might occupy all the pulpits and minister at all the altars of the Established Church. (Applause.) The only honest course for the Evangelicals to take is to come out from the Establishment, and not be partakers in the evil. (Applause.) He regarded the false and fabled doctrine of apostolic succession as the root of all the evil. The State Church puts forth the pretension on behalf of its bishops, that they are the successors of the apostles. This claim has recently been clearly advanced by Bishop Wordsworth, in the pastoral which he wrote for the comfort of his dear Wesleyan brethren. (Laughter.) The response of the Wesleyans to his appeal places them beside the foremost advocates of religious liberty, and of a true New Testament order of the Christian ministry. In that pastoral the bishop remarked that John Wesley would not be a Wesleyan if he were alive now. Very likely not, as it would be very difficult

for a father to retain his parentage and be his own child. (Laughter.) In every other sense, however, he would be. (Hear, hear.) The bishop reminds the Christian world once more of Korah and his company who were Levites and invaded the offices of the priest and were consumed by fire from God, and then he says that under the Gospel dispensation the same sin may be committed, and those who were not members of the Established Church should be careful not to commit it, lest hereafter they incur a punishment like that of Korah. He (Mr. Williams) doubted the apostolic succession of the bishops until he began to look into the matter, and then he found that they had succeeded to the apostles after all—but to the apostles in their unconverted state. (Loud laughter.) He was reminded of a certain interview recorded in a book better known among Baptists than even the Prayer-book itself, in which they are taught that the apostles came unto their Master, and said, "Lord, we saw one casting out devils in Thy name, and we forbid him, because he followed not us." (Laughter and applause.) But the Master said, as He would say to Bishop Wordsworth, "Forbid him not"; and is it not therefore an arrogant usurpation of the authority of Christ, is it not an insult to spiritual manhood, for these men to do what Moses dared not do, and the apostles never attempted after the descent of the Spirit on the day of Pentecost? (Loud applause.) How do the bishops show that they have succeeded the twelve? Paul claimed no authority but over the children whom in the Lord he had begotten. Successors to the apostles, indeed! Archbishop Tait is of the State appointed to his office; he receives—not more, perhaps, than he ought to have—a salary of 15,000*l.* a year, he has two palaces, and he says he is a successor of the apostles. (Laughter.) If an apostle were to come back and to see his grace at Windsor Castle dining with the Queen, or in the House of Lords, attired in lawn and reclining on those easy benches, or even if he were to see the bishops on their thrones in the cathedrals, all the bench of bishops combined would not be able to persuade the apostle that there was the least resemblance between them. (Laughter.) He himself did not deny apostolic succession, for Christ still calls men to the work; but what is the sign by which a bishop proves his succession? Is it by receiving a stipend from the State, guaranteed by Act of Parliament? Even a bishop might be an apostle, as the late Bishop Patteson; but he proved his succession by his deeds. Baptists reject all assumption on the part of a bishop to any authority to ordain men who shall have power to absolve from sin; but at the same time they earnestly pray that the spirit of apostleship may be in all the churches. For the rest they cannot by any possibility make terms with an Established Church. Their whole history forbids it. They would be recreant to their past, and unworthy of their denomination, if they did not protest against the endowment of any form of faith or worship, and especially if they did not bear their testimony to the right of every man to worship and serve his God according to the dictates of his conscience, without let or hindrance from the State. (Loud applause.)

The Rev. HUGH STOWELL BROWN, of Liverpool, then delivered a most interesting and comprehensive address on the "American Churches." He said that his chief sources of information on the subject were a recent three months' visit to the United States, frequent conversations at Liverpool with Americans, and the reading of American newspapers. Everyone was aware of the plain broad fact that there was no State-Churchism in the United States. The State Churches which existed in the country before the revolution had been long since abolished, and mainly by those terrible people the Baptists. (Laughter.) They took this action, not out of resentment for having been bitterly persecuted, but in pursuance of the great principles to which they were so heartily committed. Religion was thus, as some people would say, turned adrift, homeless and penniless—for nearly all the property of the Established Church was devoted to what were called secular purposes; and, doubtless, it had done a great deal more good in those uses than it had ever done before. When this was done, religion was thrown overboard, as some would say, to sink or swim as it might. Well, it did not sink, for it found that it could swim, and had been getting on "swimmingly" ever since—(laughter)—and been sustained entirely by voluntary effort. The position of the United States was peculiarly favourable to the development of voluntary effort; but, at the same time, it must be admitted that it was such as to put a very great strain upon the voluntary principle. The area that owned the authority of the President was all but equal to the entire area of the continent of Europe; and over that vast space were scattered forty millions of people. Some eight or nine years ago the voluntary principle had built 54,000 church edifices in the United States. At that time in England State-Churchism and Voluntaryism possessed no more than 34,000. In the State there was accommodation for twenty millions of worshippers, while England could seat no more than half that number. Since that time there had been progress on both sides of the Atlantic. Even in the outlying western districts and in the new settlements there was a very fair proportion of church accommodation already provided. There was an old proverb which said that if an Englishman was cast upon a desert island, his very first care would be to build an alehouse. From all that he (Mr. Brown) could hear, one of the first things to which any band of settlers

applied itself was the construction of a church. Very many of the edifices in the cities were handsome, and some were really magnificent. The Sunday-school was not held in the cellar, but in spacious and cheerful rooms; and, what was best of all, cleanliness, worthy of the best days of Solomon's Temple, was the order everywhere. In the rougher places the churches were made of wood, and were sometimes moved whole from place to place when a new "location" was required. With the quantity of the church accommodation no fault could be found; and as to the quality of it the only fault he could find was that it was a little too ornate, and there was rather too much of luxury about it. Immense sums were spent on the construction of the churches, and the cost was cleared off with the rapidity and energy that characterised most of the movements of the Americans. The liberality with which the churches were sustained was just as surprising as the other characteristics. Pew-rents were almost universal, and it was common for persons to pay as much for one sitting as was paid in England for a whole pew. Under these circumstances the Christian ministry was fairly sustained, on the whole decidedly better than in this country. The provision that was made for the education of the ministry appeared to be very extensive. There were more than forty colleges in the United States, which were attended by large numbers of men preparing for the ministry. Besides these colleges there were many theological institutions to which ministerial students who had left the colleges repaired for the further prosecution of their studies. The ministers in most of the congregations in America appeared to be very learned men, for they were nearly all Doctors of Divinity. (Laughter.) They called him (Mr. Brown) "Doctor," but he assured them that he had no right to any such designation. They seemed surprised at being informed that the Baptists in England were deplorably deficient in all such honours, and that with some of the English ministers who possessed them he did not know where those honours had been conferred upon them, and nobody knew why. (Great laughter.) He could not say that everything he saw and heard in America was exactly to his mind. The people did not join in the singing as they ought to do, or rise when the singing took place. They generally sat and listened to the organ and the salaried choir. The "minstrels," though few in number, very often received amongst them 400*l.* or 500*l.* a year for their services, and they certainly sang very well and very much in character. He was very much annoyed one day, after the usual preliminary performance on the organ, and before the service commenced, to hear the minister say, "We shall continue our devotions by a hymn." The minister then gave out the 27th hymn, whereupon one of the minstrels in the organ loft rose, and sang a solo in a mournful, drowsy manner and tone wonderfully befitting the language of the verse, which was—

In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

(Great laughter.) He thought it would be better if the Americans used their Bibles more in their places of worship. Listening seemed to be their idea, and some of them called the church the audience-room or the auditorium. Another practice common among the ministers was that of reading their sermons. He believed that in proportion as that practice prevailed there would be a sad diminution of pulpit power, and a loss of that directness of appeal which was so unspeakably important. And possibly the churches of all denominations in America might be greatly advantaged if they were more given to a full, plain, and constantly reiterated statement of the broad, practical truths of the Gospel of Jesus Christ. He feared that the preaching ran too much in the direction of the philosophical essay. There was one thing more which he could say, let who would affirm on the contrary, and that was that there was not in the United States anything which deserved to be called a desire for the State establishment of religion, or for having religion in any way subsidised by the State. (Applause.) Statements to the contrary had lately been current in this country, but the fact was that there was no such desire among the American people. Taken altogether, the American churches, from the St. Lawrence to the Gulf, and from the Atlantic to the Pacific, were, whatever might be their faults, a splendid and conclusive testimony to the indestructible vitality, the unlimited power, and the practical efficacy of the voluntary principle. (Loud applause.)

The meeting was concluded with the doxology and the benediction.

The second session of the union was held on Thursday in George-street Chapel, and was preceded by a service for Sunday-schools and young people in Derby-road Chapel. After a devotional service, conducted by the Rev. C. Kirtland, London, the president (Dr. Verhill) took the chair.

The President said that at a special meeting of the union in July the constitution of the union was under consideration, and several alterations were adopted, to come into operation immediately after the autumnal session at Nottingham. One of these alterations was the appointment of a vice-president, who was to succeed to the presidential chair. The Rev. Charles Stovel was now elected to that office, and the Rev. Charles Kirtland was

appointed delegate to the Scotch Baptist Union. A good deal of discussion arose on the proposal to circulate Dr. Landels' paper on "The Evils of Ritualism," and eventually the following resolution was adopted:—

That the Rev. Dr. Landels be requested to allow his paper to be printed and placed at the disposal of a committee for circulation, and that contributions be collected for the purpose of meeting the expenses.

The rev. Doctor said he would be happy to give the address to the committee. No doubt it would bring him into a great deal of trouble, but, if it did, he was sure that they would be ready to stand by him. (Cheers.) He would only add—it was the expression of a conviction—that he believed, though the address might have startled some of their more timid brethren on the previous night, they would all have to say precisely the same things before long. (Cheers.)

THE INCREASE OF SPIRITUAL LIFE IN THE CHURCHES.

The Rev. G. SHORT (Salisbury) read a paper dealing with the above subject. He said, at the outset, that the fact that the Holy Spirit was the great want of the Church was fast becoming the cry of all evangelical sections. They could scarcely take up a religious paper or magazine without finding that attention was called to this. It was generally confessed that it was not culture they wanted, or intellect, or argument, or a higher standard of preaching, or a better organisation, or even multiplied agencies. It was not one or all of these that constituted the great need—it was the Holy Spirit. This was the intrinsically excellent, universally-needed gift, without which all others would be null and void, but with which they were much to be desired. He was sure that the brethren generally would agree with this sentiment. They resented, however, the implication that they were entirely without proofs of God's power and blessing. Yet the Holy Spirit was indeed the want of their ministry, though it was not that they were unsound in the faith. In speaking of prayer, Mr. Short continued that they might depend upon it that they would not have the baptism on high unless there was a moral preparation on their part to receive it. The question, then, was, what hindered? He asked, was there really a felt sense of their need of God's Holy Spirit? They lived in days of excitement and bustle, and, in the coming conflict, they dared not be recreant in the strife. They aspired to carry the standard of the Lord and to plant it in advance of where their fathers fell. (Applause.) But they knew that in seasons of great political or ecclesiastical agitation, circumstances were not favourable to the cause which they themselves had so much at heart. And then, the knowledge which most of all availed the minister was, of course, that derived from God's own book. In conclusion, he said that he had stated nothing new, and that his lessons were plain, but he urged upon them to aim at a more profound sense of their need of a higher spiritual life, believing they might soon expect great things. (Applause.)

The Rev. T. T. GOADBY, B.A. (President of Chilver College), also read a paper on the same subject. The question as to how should the spiritual life of their churches be increased had been much discussed of late, and had received so many solutions, of such variety, that one could hardly hope to say anything of it that had not been said before. In his address, which was restricted to twenty minutes, he asked them to look to the spiritual life itself for an answer—the spiritual life in the law of its origin and growth. He would not stop to consider what was the spiritual life, or the mystery of its beginning and progress, nor would he seek to show how it was a law to itself. Their one question was the increase of that life. The increase of spiritual life must be sought after the manner, and in the way, in which the spiritual life in its commencement (which was equally God's free gift) must be sought. As to the growth of the Divine life, it was promoted and advanced by the Word of God and by prayer—by solitary converse with God, and by individual consecration to his service. The direct converse of the soul of man with God, and of God with the soul of man, must be their aim. All their service must be done unto Him, and their tasks received from His hand. The solitary communion with God was too little practised in this busy age, and it was too seldom enforced as essential to godliness. In spiritual life they often needed repose more than activity, and leisure for thought and prayer. They should also consider the rule, "Study not many things, but much." The Word of God and prayer came together. In the Reformation—in the rise and growth of Puritanism—in the revival of the last century, the Word of God and prayer played a conspicuous part, and was a source of spiritual strength. And churches, like empires, had their crises. They reached a period in their history, at times, which was either the beginning of new triumphs, or the beginning of the end. Such a period, as it seemed to him, their churches were fast approaching—if, indeed, they had not reached it. Never was their outward condition more favourable, their material resources more abundant, their facilities for religious worship and opportunities greater; and never did their position and privileges lay upon them a heavier burthen of duty. Nevertheless, it was felt that their churches were not telling, in their influence and power, as they should tell upon the worldliness of the age. They needed life—more life, and still more life. Their activity was out of proportion to their real godliness and success, and what they required so much was

larger inspiration and mightier spiritual forces. (Applause.)

The Rev. J. C. JONES (Spalding) proposed, and the Rev. H. C. LEONARD (Bognor) seconded, a resolution of thanks to the readers of the papers, with an expression of sympathy for the fervent aspirations therein contained. After some remarks from Mr. WHALING (Brompton) and Mr. VARLEY (London), several gentlemen offered prayer, and the resolution was then put and unanimously carried.

It was resolved to devote a portion of the afternoon to special prayer for an increase of spiritual life.

The Rev. DUNCAN MCGREGOR (Manchester) moved the following resolution:—

That this union, deploring the spiritual condition of our fellow-men not reached by the ordinary services of our places of worship, urges upon our denomination the duty of bringing them directly under the power of the Gospel.

He threw out a number of suggestions for solving this difficult problem. Amongst them were the placing of their colleges so as to bring them in actual contact with their fellow-men; a separation between the secular and the spiritual in the training of their ministers; the occasional turning of the revenues of their colleges not merely to the education of students, but to opening-up new places, and the breaking-up of fallow ground. The members of their churches who were satisfied with hearing one sermon a-day should devote the other portion of the day to preaching the Gospel. Rich Baptists had no right whatever to amass their wealth among the poorer class, and then retire into the rural districts away from them. The result of the carrying out of his suggestions would not be outward splendour, not perhaps even success, but a time of refreshing from the Lord.

The Rev. H. OVERBURY (Manchester) seconded the resolution, remarking that where the churches failed was in securing to the congregation the children who had left the Sunday-school. The Rev. Dr. JENKINS (Salford), while advocating outdoor preaching, criticised the style adopted by some such preachers, who sought to terrify their audience instead of teaching them the love of Christ. The Rev. H. STOWELL BROWN said it might to a large extent prevent unnecessary discouragement to know that there has not been any alienation of the working people of the country from the institutions of religion, the means of grace, and the preaching of the Gospel. They were just as much inclined to take their share in religious work as at any former period. From thirty to thirty-three years ago he himself was one of 600 in a large railway engine shop at Wolverton, and he knew the men very well, and out of those 600 only seven were ever in the habit of going to any place of worship. Of those seven two were Roman Catholics, one a Wesleyan, one a Congregationalist, two Baptists, and one a Churchman who afterwards became a Baptist. He did not think that amongst any body of 600 working men a less interest in matters of religion would be found. He recommended that, in order to deal practically with this question, young men, after leaving college, should apprentice themselves for some years to some experienced minister, who would give them a training such as no college could give.

The resolution was unanimously adopted.

A resolution on "The Duty of the Churches with regard to Ritualism and Scepticism," which was to have been brought forward by Dr. Price, of Aberdare, and the Rev. J. Bloomfield, of Gloucester, was omitted for want of time.

Dr. BROCK (London) then moved a vote of thanks to the local committee for their successful efforts for the due holding of the session, and to the Baptists and members of other denominations at Nottingham for the very kind and generous reception which they had given to their numerous guests. He spoke in the warmest terms of the hospitality which the delegates had received from the people of Nottingham. Mr. PAUL seconded the resolution, which was carried amid applause, and the singing of the Doxology brought the autumnal season of the union to a close.

THE REVIVAL OF RELIGION.

In the evening a public meeting was held in the Mechanics' large hall, when the chair was taken by Mr. J. P. BACON, of London. There was a very numerous attendance, the building, as on the occasion of each of the two meetings, being crowded. The CHAIRMAN, in opening the proceedings, spoke at some length on the subject of prayer. He laid particular stress on faith in prayer, and, after some observations on this head, called upon the Rev. W. WALTERS (Birmingham), who spoke on "The quickening and deepening of the spiritual life." He was followed by the Rev. W. T. ROSEVEAR, of Coventry, who indicated two or three of the forms in which the antagonism of modern society to the Christian religion was manifesting itself, and the way in which that antagonism should be met. The spirituality of God and man was the truth now confronting the religions of rite and form, and would ultimately sweep them away. The truth of the personality of God in Christ was now confronting modern atheism, and would at length strike it dead: the truth as to the priesthood of Christ was confronting, and would at length take, the advancing priesthood of Christendom and would hurl them back into their native homes in the dead ages; and the truth of the self-sacrifice of Christ which condensed the infinite love of God into one great act for saving men, was confronting the world's selfishness, the hard spirit of utilitarianism, and would at length soften it and make it tender,

and send it along the line of railroads, and shipping, and telegraphs, along the line of this modern civilisation, as a minister of mercy to bring the nations home, to bring back the poor, sinning, and weeping world to its Saviour. (Loud applause.) The Rev. T. C. PAGE, of Reading, said he believed that the work which God had given to the men of the closing part of the nineteenth century to do, was to complete the reformation commenced in the sixteenth century, by going to a state of things in doctrine and ritual and organisation of the Church corresponding with that which was found, not in the fourth century, but in the early part of the first, the authoritative records of which were found only in the New Testament. To that consummation earnest Christian men of all nations were now disposed to turn their attention. One of the good results that would come out of the evil of the present Ritualistic reaction seemed to be this, that the compromise entered into some 300 years ago could no longer stand. (Hear, hear.) The Rev. R. P. MACMASTER followed with an address on the subject of spiritual life being the great need of the churches, after which a hymn was sung, and the meeting was closed with prayer.

THE MAYOR'S BREAKFAST.

On Friday morning the Mayor of Nottingham (Mr. W. Foster) entertained about 500 delegates and friends at breakfast in the large hall of the Mechanics' Institution, which was tastefully arranged for the occasion. The MAYOR, who presided, briefly expressed the pleasure he felt at meeting them that morning.

Dr. UNDERHILL, President of the Union, said the Mayor would be gratified to see by the attendance that morning how highly the delegates and friends appreciated his kind and gracious hospitality. He was sure he only expressed the feelings of them all when he said their visit to Nottingham had been one of exceeding pleasure. (Cheers.) He was just old enough to remember the time when such a gathering as that would have been both impossible and absurd. He remembered as a boy that the Baptists and Dissenters generally were treated with scorn and contempt, and that the mayor of a leading city of England should venture to call a number of gentlemen like themselves together, and entertain them hospitably as they had been entertained that morning, would have been regarded as one of the seven wonders of the world. (Laughter and applause.) They had waited for those privileges some two hundred years, and though they had been called disloyal to the Crown of England, it was well known to them that there had never been a body in this country more loyal than Dissenters and Nonconformists. (Cheers.) He thought it was not likely now that they should lay aside that measure of respect and regard for the Sovereign of these realms which they had hitherto shown, and he thought they might congratulate themselves that for many years they had had sovereigns occupying the throne of England dealing impartially and graciously with all classes of their subjects. He trusted that the honours of the Crown would not be showered upon any particular section of the community, but that good citizenship would be the standard by which men should be judged. (Cheers.)

The Rev. W. R. STEVENSON (Nottingham) spoke of the harmony which prevailed among the different Nonconformist denominations of Nottingham, and remarked that they had amongst them at that gathering representatives of the Independents, the Presbyterians, and several branches of the Methodist body. (Cheers.)

The Rev. Dr. BROCK said that the first petition he signed was for Catholic emancipation. He had often been asked whether he had not regretted it. He did not care what had come of it, or what would come of it: the emancipation of their Roman Catholic fellow-subjects was right. (Cheers.) Whatever inconveniences arose out of doing right—let them put the right above everything else—(applause)—and if anything was right, it was the giving freedom to every citizen of the country to worship according to the dictates of his conscience. (Cheers.) He also signed the petition for the repeal of the Test and Corporation Acts. It was a real time of fighting then. They were assailed—practically assailed—on every side. His old father was sent to Exeter gaol for distributing tracts, and the windows of the Sunday-school which he (the speaker) attended, were broken. Those were times worth living in, he could tell them. (Laughter.) The blessings they now enjoyed were due to the faithfulness of their fathers, and he appealed to them to be true to the fidelity to principle which had been handed down to them. (Cheers.)

The Rev. Dr. THOMAS (ex-president of the Union), in the course of some remarks, said he was sure the Principality of Wales would work with them in endeavouring to check the tide of Ritualism, of scepticism, and infidelity.

Dr. UNDERHILL moved a formal vote of thanks to the Mayor for his hospitality, which was seconded by the Rev. H. S. BROWN, and unanimously carried. The MAYOR briefly acknowledged the compliment.

The Rev. Mr. PARSONS, from Australia, then addressed the meeting. He said the battles they were fighting here were with them in the colonies victorious. State and Church were entirely separate, and the Churchmen themselves were the most enthusiastic in acknowledging the advance which had been brought about. In the colony of Victoria they had secular, compulsory, and free education,

and they would have it in South Australia within the next twelve months.

The proceedings were brought to a close by prayer.

Literature.

A RABBI'S SERMONS.*

There has recently been a great division amongst the Jews. The most conservative community on the face of the earth, they have been involved in the gathering trail of liberalism. There are now advanced Jews and conservative Jews—Jews holding stiffly by the old forms and ceremonies, and Jews who desire in some degree to modify and advance. Rabbi Artom would seem to be of the wise and moderate, who seeing the wisdom of the old, cleave to it; and yet do not wholly stuff their ears, even though it were with the wise man's wax, against the demands of modern science and later knowledge. Rabbi Artom is learned, thoughtful, and ready to look abroad on the things of others, though it were only that he may the better set forth and illustrate the beauty and grandeur of the old economy and ceremonial. But it is with less firm mind that this can be done nowadays than of old time. Rabbi Artom mourns that the "new-born" spirit of inquiry and cavil has taken the place "of obedience to the Master's voice." And he plaintively confesses that "the old anxious and general desire to acquire a language of our national language, and through it of the majestic productions of the genius and learning of our great authors and teachers, has yielded to a craving for the thousand superficial trifles which constitute the glittering surface-education of modern days."

Rabbi Artom's sermons remind us in every sentence of the firmly-linked chain of dogma—of the interlaced network of ceremony, on which the Jewish faith rests. He is strong on the height and purity of its morality, of course, and depreciates Christian morality a little—though rather inconsistently, seeing that he elsewhere makes it all out to be derived from Moses and from the sages of tradition; and sometimes he even resorts to logical subterfuge to get a point against it, as where he says that the expression—"compel them to come in"—sanctions "proselytism by force," and when he builds a condemnation of Christianity on the idea that it teaches inevitably the doctrine of eternal punishment—a point on which we are astonished to find such a man blundering—seeing that most learned men nowadays agree that the passages by which the doctrine is supposed to be supported are susceptible of a translation and interpretation which certainly would not favour it.

But Mr. Artom is always clear and thoughtful; sometimes he is eloquent; and we can imagine nothing better than for some prejudiced people to read, say, the sermons on "Woman and the Passover" and "The Home Sanctuary"—in which the Jewish desire after purity, domestic and personal, is very powerfully set forth. Of Jewish morals generally, Mr. Artom says:—

"There is no corner in the field of morals that Judaism has not tilled and made fruitful. Just like the rainbow, which, while it exhibits to the human eye the seven prismatic colours, contains really sixty-six different but harmonious gradations, so Judaism, after having rigorously prescribed justice and hinted that charity is above worship and religious performance, descends to its various parts, to its minutest details, to its most delicate gradations. Well acquainted with human nature, it takes the utmost care to make a great distinction between almsgiving and charity, which are so often mistaken for each other—a mistake which leads the wealthy to believe that they have complied with the claims of charity when they have distributed abundant alms. 'Charity,' says tradition, 'is superior to alms in three things: first, the latter is practised only by means of property; the former by all that man possesses—property, body, and soul; second, the latter is practised only in behalf of the poor, the former in behalf of the poor and the rich, whose tears charity can wipe, and whose sorrows it can soothe; third, the latter is practised in behalf of the living, and the former in behalf of the living and the dead.' We have no temple, no altar, we can no longer show repentance by sacrifices. But there is something that can be equivalent for all these—charity. All social and individual duties are strongly recommended by Judaism, whether they refer to benevolent hospitality, to respect for our parents, to strict probity, or to obedience to constituted authority. At the head of our duties towards ourselves are placed modesty, reserve, charity, purity of habits and thoughts. 'The idea of vice is considered as worse than vice itself.' Guided by the loftiest principles of tolerance, Judaism teaches that the followers of other creeds may enjoy eternal felicity, provided they live a righteous life. 'Charity can atone for all their errors.'

"And the world can see the wholesome effect of these sublime lessons. To them we owe our astonishing pre-

servation as a nation, and the vitality with which we are still endowed. To their vivifying power we owe that great aptitude for civilisation and progress which surprises the most enlightened philosophers. To their moralising influence we are indebted for the virtues which adorn every Jewish family—union, harmony, sobriety, purity, and sanctity. How many are the Jewish women whose names have been dragged into the mire before the judges, and before the unforgiving tribunal of public opinion? They are good wives, good mothers, and know how to respect themselves. Our moral laws are their safeguard. How many are the Jews who have attempted to take the life of their neighbours? When has a Jewish hand wrought such tragic deeds as frequently disgrace modern society? How often has a Jewish name been registered in the records of justice with a note of undying infamy? Our moral laws have always been our guardian angel."

In this way Mr. Artom traces all the Jewish greatness to moral and religious grounds:—

"The vitality of our race and religious doctrine may be considered a wonderful monument, resting upon a three-fold basis, upon three great pillars. All of them must be preserved, for all of them are equally indispensable. 'Dogmas, religious acts, and morals' are the three pillars which we are called upon to preserve and defend at whatever cost. By their means the little bush will be saved from destruction, by whatever fire it may be enveloped; by their means we shall enable ourselves to accomplish our mission, which consists in spreading all over the earth the pure and true knowledge of the One God. The conversion of the world to our ideas is not a light work, it cannot be done all in one day. We must then labour with constancy and perseverance, and teach our creed silently, by our example, by a noble and pure life, which will assuredly be more persuasive than the most powerful eloquence, it will master all resistance and lead the nations to truth."

We cannot but feel reverence for a faith which at this late time of day can inspire its followers with such sublime hopes—hopes which give sap to their toilsome lives, and sometimes blossom out into flowers of surpassing beauty in act and self-sacrifice. All honour to old Judaism—doubtless, it still has some great part to play in the drama of human development, that in God's providence, it remains so strong and hopeful. We remember once hearing a very gifted but eccentric thinker declare in the midst of a number of missionaries that he "would not like to see the last Jew converted"; and reading Mr. Artom's sermons we feel a sort of half-sympathy with the sentiment. There is such a sublime resolution about it, such a massive self-sufficiency. To a Christian, it is apt to seem a blind Samson; but such it can hardly ever seem to itself. The following legend from the Talmud—quoted by Mr. Artom—very powerfully sets forth the dignity of woman, bringing out into a strong light the high idea which the sages of tradition entertained for them:—

"Alexander the Great arrived with his victorious army before a town inhabited only by women, and prepared for the attack. The women sent him this message: 'Why dost thou wage war against us? If thou vanquishest, thou wilt have no glory, for the world will say, "This great hero has conquered women." And if the battle end in our triumph, then thy shame will be greater, since thou wilt have fallen by the hand of women.' Alexander offered unto them an honourable peace, and asked for provisions. The women brought unto him gold bread in gold plates. 'Why,' said the King, 'do they eat gold in this country?' 'Certainly not,' answered the shrewd women; 'but is there no bread in thy empire that thou hast come to seek bread in our land?' Then Alexander departed with his soldiers; but, before starting, he wrote these words upon the gate of that town: 'I, Alexander of Macedonia, was heedless and without prudence, until I came to this African country, and learnt wisdom from the women.'"

We have read these sermons with great pleasure, admiring their elevated thought, their learning, and the fine domestic feeling which is diffused through them. And when we learn from the preface that only a few years ago the English was a language unknown to the author, we are filled with wonder at the rare ease and mastery in it that he has attained in so short a time.

Cleanings.

American female newspaper reporters are now to be found in all parts of the world. Sixteen went to the Vienna Exposition.

Large supplies of wheat, says the *Times*, are on their way to this country from Spain, Russia, Australia, the United States, and Canada.

United States papers say that the Bureau of Statistics reports that 18,000 Americans went to Europe this summer.

An Illinois editor does not think much of fishing as a sport. He says, "We stood all day in the river last week, but caught nothing until we got home."

In a message to the members of an art class at Nottingham Mr. Ruskin remarks that they have "empty little egg-shells of heads." Not one in a million of them, he adds, could ever be great in anything.

A newly-married couple found themselves in a railway carriage with only one fellow-passenger, who appeared to sleep profoundly. Soon the lady began to call the sleeper all the ugly names that natural history can supply. The traveller, roused up, begged the lady to call him a "Noah's Ark" at once, and allow him to sleep quietly.

* Sermons Preached in Several Synagogues. By the Rev. BENJAMIN ARTOM, Chief Rabbi of the Spanish and Portuguese Congregations in England. (Published by request.) London: Trübner and Co.)

"James Jenkins," said a schoolmaster to his pupil, "what is an average?" "A thing, sir," answered the scholar, promptly, "that hens lay eggs upon." "Why do you say that, you silly boy?" asked the pedagogue. "Because, sir," said the youth, "I heard a gentleman say the other day as a hen would lay, on an average, a hundred and twenty eggs a-year."

POISONOUS ALCOHOL.—Dr. Edgar Sheppard has done good service to the public by pointing out the fact that, whereas poisoning by adulterated milk has excited the terror and indignation of the public, poisoning by adulterated alcohol is probably producing much more disastrous effects without any suspicion of their real cause being aroused. Few are so well able to judge of the effect of alcohol in producing insanity as the superintendent of a lunatic asylum; and, after twelve years' service in this capacity, Dr. Sheppard estimates that no less than from 30 to 40 per cent. of the cases are due, either directly or indirectly, to alcoholic drinks. The miserable consequences of sordidness—the headache, vitiated stomach, undue thirst, and dipsomaniacal craving, are not due to the alcohol itself, but to the amylic, or fusel oil with which it is flavoured. It is worthy of consideration how far the injurious effects of the use of alcohol in England are due to the fusel oil with which it is habitually flavoured. It may be that Dr. Sheppard somewhat over-estimates the influence of this; for drunkenness and its attendant evils may follow the use of the finest wines totally innocent of amylic alcohol. The analogy of absinthe in France, however, gives great weight to Dr. Sheppard's suggestion that the legislature ought to appoint a commission of inquiry into this subject, and where such enormous interests are at stake any method which affords the least hope of lessening the drinking customs of this country and their direful consequences ought to be eagerly adopted.—*British Medical Journal.*

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

SPICER.—Oct. 19, at 12, Marlow-road, Kensington, W., the wife of Edward Spicer, late of Woodside, Muswell Hill, of a son.
JOSCELYNE.—Oct. 19, at Shepton Mallet, Somerset, the wife of the Rev. A. F. Joscelyne, B.A., of a daughter.
JOHNSON.—Oct. 20, at Pensance, the wife of the Rev. A. W. Johnson, of a daughter.

MARRIAGES.

KNOTT—CHAMBERS.—Oct. 8, at Albion Chapel, Ashton-under-Lyne, by the Rev. John Hutchison, Arthur Buckley Knott, Esq., of Huyton, near Liverpool, to Sarah Ann, only daughter of R. H. Chambers, Esq., Richmond-hill, Ashton-under-Lyne.
DARBY—WILLCOCKS.—Oct. 14, at Eccleston-street Chapel, Eccleston-square, by the Rev. H. Simon, of Stamford-hill, assisted by the Rev. J. Hiles Hitchins, John Clark Darby, Esq., Jun., of Elizabeth-street, Eaton-square, to Eleanor, widow of the late Thomas Willcocks, Esq., of Albion-road, Stoke Newington.
HIGHTON—FRIEND.—Oct. 16, at London-road Congregational Chapel, Brighton, by the Rev. J. B. Figgie, M.A., Edward George Highton, of Brighton and Clapham, to Agnes Jessie, second daughter of Daniel Friend, Esq., of Highlands, Prestonville, Brighton.
MURRELL—RAINS.—Oct. 21, at Stockwell Baptist Chapel, by the Rev. C. H. Spurgeon, Charles, second son of W. C. Murrell, Esq., of the Lawn, South Lambeth, to Alice Eliza, elder daughter of John Rains, Esq., of the Oaks, Nightingale-lane, Clapham Common.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 15, 1873.

ISSUE DEPARTMENT.

Notes issued	£34,209,815	Government Debt. £11,015,100
		Other Securities .. 8,984,900
		Gold Coin & Bullion 19,209,815
		Silver Bullion
	£34,209,815	£34,209,815

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,231,229
Public Deposits .. 4,316,070	Other Securities .. 21,801,732
Other Deposits .. 20,431,595	Notes .. 7,348,050
Seven Day and other Bills	453,680
	Gold & Silver Coin 512,983
	£42,893,997
	£42,893,997

Oct. 16, 1873. S. O. GRAY, Deputy Chief Cashier.

"HEALTH IS EVER THE HANDMAID OF HAPPINESS," often the sole sustainer of existence.—Good health depends on pure blood, coursing through sound and appreciating animal organs. It behoves all persons desirous of retaining health to maintain every organ of the body in the full performance of its natural duty by the use occasionally of some alternative like Holloway's purifying and corrective medicine, which is competent to correct the first indications of disease, and able at once to restore any erring organ into precise harmony with its fellows. The simple expedient of rectifying the first sign of irregularity, will spare much suffering and many serious illnesses, which ever wait on unusual weather. Holloway's Pills remove digestive derangements, bilious disorders, and intestinal irritations.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 20.

The supplies of English wheat are moderate, and liberal supplies from abroad. We have the market less depressed than last week, and prices of last Monday are maintained for both English and foreign. Flour meets a slow sale, and without change in value. Malting barley is fully as dear, and grinding qualities 6d. per qr. lower. Maize unchanged. The arrivals of oats are small, and the trade is active and at an advance of 6d. to 1s. since last Monday. We have few arrivals of oats and do not alter quotations for wheat or maize.

CURRENT PRICES.

WHEAT—		Per Qr.	PEAS—		Per Qr.
		s. d.			s. d.
Essex and Kent, red.	..	— to —	Grey ..	..	34 to 38
Ditto new ..	..	54	Maple ..	..	37 43
White ..	..	—	White ..	..	37 42
" new ..	..	52	Boilers ..	..	37 42
Foreign red ..	57	61	Foreign ..	..	37 41
" white ..	62	64			
BARLEY—					
English malting	34	39	RYE ..	..	43 44
Grinding ..	30	32			
Distilling ..	35	41	OATS—		
Foreign ..	36	40	English feed ..	22	30
			" potato ..	—	—
MALT—					
Pale, new ..	72	76	Scotch feed ..	—	—
Chevalier ..	—	—	" potato ..	—	—
Brown ..	52	58	Irish Black ..	21	23
			" White ..	20	27
			Foreign feed ..	22	26
BEANS—					
Ticks ..	34	38	FLOUR—		
Harrow ..	35	40	Town made ..	50	57
Pigeon ..	42	50	Best country ..	45	47
Egyptian ..	37	39	households ..	45	47
			Norfolk & Suffolk	39	44

METROPOLITAN CATTLE MARKET, Monday, Oct. 20.—The total imports of foreign stock into London last week amounted to 14,401 head. In the corresponding week in 1872 we received 15,373; in 1871, 16,766; in 1870, 14,488; in 1869, 11,277; and in 1868, 7,372 head. Influenced by the warmer weather and the heavy supplies of stock offering, the cattle trade to-day has been very dull, and prices have given way. The show of beasts has been decidedly above the average. Amongst the receipts from our own grazing districts have been a few choice Aberdeen beasts, which have been disposed of at from 6s. to 6s. 2d. per 8lbs. Other breeds have been difficult of sale, and with difficulty 6s. per 8lbs. has been exceeded for the best animals, prices showing a decline of quite 2d. per 8lbs. from the rates of Monday last. In secondary and inferior stock the depression has been still more marked. From Lincolnshire there have been about 120, from Leicestershire and Northamptonshire about 2,500, about 250 from Hereford, and about the same number from other parts of England, 9 from Scotland, and about 100 Irish. On the foreign side of the market there has been a good show, composed, however, almost entirely of Tonnage beasts, there being about 2,500 from that port, in addition to about 110 Spanish, and about 120 Dutch. In all breeds sales have progressed slowly at 2d. to 4d. per 8lbs. less money. In the sheep pens English breeds have not been heavily represented; nevertheless business has been very limited, and even the best breeds have declined 2d. per 8lbs., the choicest Downs and half-breeds selling at 6s. 6d. to 6s. 8d. per 8lbs. There has also been a good show of Dutch sheep, which have been dull of sale at a decline of 2d. to 4d. per 8lbs. Calves have hanged hands quietly at about late rates. Pigs have sold quietly.

METROPOLITAN MEAT MARKET, Monday, Oct. 20.—There were larger supplies of meat on offer here to-day. Trade was excessively dull and price declined, though not to a considerable extent.

Per 8lbs. by the carcase.				Per 8lbs. by the carcase.			
	s.	d.	s.		s.	d.	s.
Inferior beef	3	0	3	Inferior Mutton	4	0	4
Middling do.	3	8	4	Middling do.	4	8	5
Prime large do.	4	6	5	Prime do.	5	4	5
Prime small do.	5	2	5	Large pork	4	0	4
Veal	4	8	5	Small do.	4	8	5

PROVISIONS, Monday, Oct. 20.—The arrivals last week from Ireland were 898 firkins butter, and 2,597 bales bacon; and from foreign ports 23,166 packages butter, 1,895 bales bacon. In the Irish butter market there is scarcely anything doing; quotations nominal. Foreign in good demand, and the finest qualities 4s. to 6s. dearer; best Dutch 13s. to 13s. 6d. The bacon market has further declined 3s. per cwt.; best Waterford orders charged 79s. free on board.

HOPS, BOROUGH, Monday, Oct. 20.—An improved demand prevails for all classes of new hops, and prices may be quoted extremely firm, and in some cases an advance has been obtainable; Sussex in particular are from 6s. to 8s. dearer. This improvement has caused many parcels to be withdrawn by growers, and the quantity of hops on offer is not large for this period of the season. Continental markets are very firm. Mid and East Kent, 6l., 7l., 9l.; Weald of Kent, 5l., 10s., 6l., 6s., 6l., 15s.; Sussex, 5l., 5l., 12s., 6l.; Country Farnham, 6l., 6l., 10s., 8l.; Farnham, 7l., — 8l., 10s.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Oct. 20.—The supplies of potatoes have fallen off, and are now only moderate. Trade is steady, and prices rule as follow for all descriptions:—Regents, 100s. to 130s. per ton; Rocks, 90s. to 110s. per ton; Kidneys, 90s. to 110s. per ton; Flukes and Victorias, 110s. to 130s. per ton.

SEED, Monday, Oct. 20.—A few samples of new red cloverseed appeared. The finest qualities were held very high, but few sales effected. Old foreign was rather dearer, with more buyers of good samples. White cloverseed was rather higher, having more buyers of the best samples. Choice new trefoil realised somewhat enhanced values, with a fair sale. White mustardseed sold slowly, at rather less money. A few samples of new brown were offered at very moderate rates, but purchased slowly. Canaryseed and new Dutch hempseed were quite as dear. Winter tares were more plentiful, and all sorts could be bought at less money.

WOOL, Monday, Oct. 20.—For English wool the demand is not active; nevertheless, the tone of the market is firm, and prices are well supported. In colonial wool by public sale a full average business is doing, particularly by the home trade. Prices generally are firm.

TALLOW, Monday, Oct. 20.—P.Y.C. is steady at 42s. per cwt. for old, and 42s. 9d. for new on the spot. Town tallow is quoted at 41s. net cash. Rough fat, is selling at 2s. per 8lbs.

COAL, Monday, Oct. 20.—There was a good demand for all sorts of house coal, and 6d. per ton advance upon last

prices was obtained. Hettons, 31s. 6d.; Hettons Lyons, 32s. 3d.; Harton, 32s. 3d.; Hartlepool Main, 32s. 3d.; Kellie South, 33s. 9d. Ships fresh arrived, 41; ships left from last day, 3; total, 44. Ships at sea, 35.

BREAKFAST. EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

ROYAL HEATHER TWEEDS, 6s. 9d. THE DRESS.—A pretty useful autumn Dress fabric. Patterns sent, post free, to all parts of the world.—S. AMERY, 7, High-street, Clapham, London, S.W.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

Advertisements.

LOUGHBORO' PARK CHAPEL, COLD-HARBOUR-LANE, BRIXTON, Minister Rev. D. A. HERSHELL.—SERMONS will be PREACHED on SUNDAY, Oct. 26, at 11 a.m., by the Rev. Dr. EDMOND; at half-past 6 p.m. by the Rev. G. T. PERKS, M.A., President of the Wesleyan Conference; and on TUESDAY, Oct. 28, at 3 p.m., by the Rev. ADOLPH SAPHIR, M.A.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS. The HALF-YEARLY GENERAL MEETING and ELECTION of this School will be held on TUESDAY NEXT, 28th inst., at the MISSION HOUSE, BLOMFIELD-STREET. Chair to be taken at Two p.m., by Rev. JOHN GRAHAM, of Sydney. Seven Boys to be Elected.

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* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

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All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy-Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

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By which an Ill-shaped Nose is diverted to Symmetry or Perfect Beauty. Also some remark upon Noses generally.

By ALEX. ROSS, 248, High Holborn, London.

The Instrument sent to the Colonies free by pattern post for 11s.

The public Press has thought proper to comment flatteringly upon a little instrument for the improvement of the appearance of the nose, introduced by the Advertiser.

Lavater so fully comments upon the nose as being all-important to appearance, that his remarks, and our own observations as to the difference made by the nose to good looks, is a sufficient excuse for our invention, and for our urgent desire that all persons with a member not perfect should immediately use an instrument that in a few days remedies the greatest imperfection the face can suffer from, an unsymmetrical nose.

We will say nothing at the present moment as to the relation that exists between the shape of the nose and the character of the individual; but we will show how easy it is for all persons to possess this member in form suited to their tastes, or one in unison with their eyes, mouth, or chin. By proper treatment such an effect can be obtained, without pain, inconvenience, or publicity.

The nose being formed of cartilage, few things are more easy than to give it direction as to shape. And in early youth it may be made by gentle continuous pressure, broad or thin, pointed or arched. An attempt is made sometimes by mothers to pinch their children's noses into good form, but from want of regular or constant application, this plan seldom succeeds. What is wanted is a frequent or even continuous modified pressure and a suitable adjustment of some instrument by which the protruding parts of the cartilage may be gently forced into evenness and symmetry.

It may be said that what may be easy in an infant may be impossible in an adult; whereas the soft tractable bone of a child may yield to pressure, the hard or brittle bone of the man may be unbending and intractable. But it is not so; and we daily see malformations in persons who from the nature of their business or occupation become round-shouldered, bent-legged, and crooked-backed. We see the success with which curvature of the spine is treated, and wholly upon the principle that is involved in the use of the little machine before us. "There is nothing new under the sun," and this nose machine was as successfully used as many years ago as the time of Cyrus, the Persian King. Indeed, it is merely a matter of degree.

More than one instrument has been constructed for the proper formation of the nose, with more or less success. The principal thing in these contrivances, of course, must be to be able to adjust the instrument in such a way as to give pressure in certain parts, and in these parts only. An hour during the day or night is sufficient for the wearing of these appliances. They can be sent to any part of the world by post, and the cost of them is not high, considering the important improvement they produce.*

In sending these contrivances for the improvement of the shape of the nose, the writer gives the fullest instructions for their use, and throws out some hints as to the shape desirable to good appearance, and replies to any question that might require answering in connection with the subject. It is not an uncommon occurrence to find a crooked nose made straight for a time by the use of our machine for less than an hour. It is not a long time back that we first put one of these instruments on a crooked nose, and we held the patient in conversation while the machine retained his nose a prisoner. After a time the instrument was removed, and, to the delight of the wearer, the nose was straight, and the face vastly improved. Of course, this change could hardly be expected to continue very long, unless it should be followed up by a few repetitions of the means, but it proved enough to show the wearer that he had only to continue the use of the machine for a few days, when his nose would be an ornament to his face rather than what it had been—a disfigurement.

* Unless a more complicated machine is required than is usually the case, the cost of the machine is 10s. 6d. Mr. A. Ross is anxious to give any other particulars respecting the machine, and therefore invites correspondence upon the matter.

NOSE MACHINE.—This is a successful contrivance, which, applied to the nose for an hour daily, so directs the soft cartilage of which the member consists, that an ill-formed nose is quickly shaped to perfection, 10s. 6d., sent free.

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SUPPLEMENT TO THE "NONCONFORMIST."

VOL. XXXIV.—NEW SERIES, No. 1457.

LONDON: WEDNESDAY, OCT. 22, 1873.

• GRATIS.

THE EVANGELICAL ALLIANCE CONFERENCE IN NEW YORK.

This great assembly was opened in New York on the evening of the 2nd of October; and the guests both foreign and domestic were so numerous that the committee were obliged to issue tickets of admission. We had made arrangements for giving sketches of the various sittings, but the first letter of our special correspondent has, we fear, miscarried, his communication beginning with the proceedings of the third day. The following sketch of the opening incidents and second day's proceedings is borrowed from the correspondence of the *Record* :—

The conference began last night (Thursday, Oct. 2) with a social reception of the delegates and other guests by the American branch of the alliance. This meeting was held in the rooms of the building of the Young Men's Christian Association. The suite of rooms is excellent, and everything was done in the way of decoration, by flowers and pictures, to make them worthy of the occasion; conspicuous in one of the chief rooms being a full-length portrait of the Queen of England, lent, I believe, for the session of the Conference. Seven was the hour fixed for assembling, and shortly after that time the rooms began to fill. Two thousand tickets had been issued, and there must have been quite two thousand persons present. The crush was great; but there was an air of happiness and enjoyment on every face, quite sufficient to show that a Christian gathering need by no means be a gloomy thing. As for the Americans, everybody seemed to know everybody else; and as for the "foreign delegates"—it sounded odd to an Englishman to hear himself called a foreigner—the American hosts took care that they should be, in form at least, as well acquainted and as much at home as themselves. Such an amount of introducing and shaking hands went on for an hour or so, as has never, I should suppose, been accomplished on any previous occasion.

At eight o'clock the doors of the large hall or chapel of the building were opened, and the whole company streamed in. "When access to this part of the edifice was afforded"—to quote from one of this morning's papers—"it was found to be rich in bunting draperies, the emblems of every nation on the globe." This is figurative; but there were many flags, the American and other ensigns, prettily draped around the room. The vast audience was very orderly, and all were soon seated who could get seats, very many, however, standing all the time. A voluntary was played on the fine organ, and the meeting proceeded to business. The Hon. Wm. E. Dodge presided, and began by asking all to join in singing, "From all that dwell below the sky." This was sung with most thrilling effect to the tune of the Old Hundredth Psalm. After this the Rev. C. D. Marston, of St. Paul's, Onslow-square, repeated the Lord's Prayer, the whole assembly joining in every petition. Both the exercises of devotion, the praise and the prayer, were most solemn and impressive.

The Rev. Dr. Adams, of Madison-square Presbyterian Church, then delivered the address of welcome—an address full of Christian learning, thought, and tenderness. After speaking of the acquaintance which some of the hosts enjoyed with some of the guests, either personally or by the means of books, he said that, coming on such an occasion, none could be "strangers and foreigners," for that all were "fellow-citizens with the saints, and of the household of God." As such, he continued, we greet you with cordial affection. We bless you in the name of the Lord. We welcome you to our country, our churches, our pulpits, our homes. He then touched upon the connection between France, Holland, Great Britain, and America, drawing from each instance conclusions in favour of the closest Christian union.

The president then called on the appointed delegates to answer; and replies to the welcome were given by Lord Alfred Churchill, who read a letter from the British branch of the Alliance, and by Dr. Stoughton, of London; by the Rev. Dr. Fisch, of Paris; by Dr. Dörner, of Berlin, and Dr. Christlieb, of Bonn; by the Rev. M. Cohen Stuart, from Holland; by the Rev. Narayan Sheshadri, a Christian Brahmin; by M. Coulin, of Geneva; and by Mr. Charles Reed, M.P. After a closing hymn and the benediction, this most happy and prosperous meeting terminated. This morning (Friday, Oct. 3) the conference met for its organising session in Steinway Hall, a large building, in which seats were provided for 2,100 persons, with standing room for 1,000 more. The hall was filled. After sing-

ing the doxology, "Praise God from whom all blessings flow," the assembly joined in prayer, led by the venerable clergyman, Dr. Hodge, one of the greatest, if not the greatest, of American theologians. The Rev. Dr. Rigg, of the Wesleyan Training College, Westminster, read the seventeenth chapter of St. John. Then followed a grand confession of faith, the whole meeting rising and repeating, after the Dean of Canterbury, the Apostles' Creed. At the close of this a Presbyterian, sitting next me, whispered, "That's sweet; it's our common creed." The hymn was then sung, "All hail the power of Jesus' name." Mr. Dodge, presiding at the opening of the proceedings, now explained that the conference would sit in sections; and, after a few words of Christian greeting, gave up the chair to the Rev. Theodore Woolsey, late president of Yale College, whose address was as masterly and suitable as well could be. He enumerated our points of belief—in the communion of saints, in the power of prayer, in the diffusiveness of Christianity, in the need for Christian union. He, too, welcomed all the brethren, and ended by saying—"With almost English hearts we cry, Welcome, ye English brethren." Certain business arrangements were then announced, and after the Dean of Canterbury had read a letter from the archbishop expressive of entire sympathy with the meeting, the conference proceeded to receive the reports of the brethren from the Continent of Europe as to the state of religion in the several countries. M. Prochet, of Genoa, spoke of Italy; the Rev. Mr. Witte read a paper from the pen of Professor Tholuck, of Halle; the Rev. Cohen Stuart spoke of Holland; the Rev. H. Krummacker gave an account of the religious life in Germany; M. Reichel, of Geneva, told us about Switzerland; the Rev. Mr. Flidner, who has been as a German missionary in Spain, of the work in that country; M. Kalapothekes spoke of Greece; and the Rev. Leonard Anet of Belgium. Dr. Schaff then narrated the circumstances of his recent interview with the Emperor of Germany, who had expressed his deep interest in the conference; and the afternoon's and the morning's work was thus completed.

(From our Special Correspondent.)

New York, October 9, 1873.

The meetings of the Evangelical Alliance on Saturday, the 4th inst., were devoted to the general topic of "Christian Union," under the subdivisions of "Faith in Christ its Basis"; "The Communion of Saints—modes of its Promotion and Manifestation"; "Christian Union consistent with Denominational Distinctions"; and "Interchange of Pulpits." The first subdivision was treated by Professor Charles Hodge, D.D., LL.D., of Princeton University, and by the Rev. Dr. Cooke, of Philadelphia, who spoke for Bishop Matthew Simpson, one of the most renowned orators of the Methodist Episcopal Church, but who was unfortunately prevented from attending. On the second topic the speakers were the Rev. C. Dallas Marston, of London, successor of the Rev. Capel Molyneux, the Rev. E. F. Cooke, B.A., of Paris, and President Potter, of Union College, New York. The third topic was assigned to the Dean of Canterbury and Bishop Beadell, of Ohio; and the fourth to the Rev. Dr. Conrad, of Philadelphia. Most of these speakers also repeated the substance of their addresses to another large audience, in Dr. Crosby's church, where a second meeting had to be suddenly improvised, owing to the great public interest manifested in the proceedings. At this meeting also two addresses were given by the Rev. Dr. Wilkes, of Montreal, and by the converted Brahmin, whose fluent and graphic account of his own conversion and of the spread of the Gospel in India was listened to with deep attention. It is to be presumed that, at such gatherings, there must always be, on the part of Low-Church clergymen, the utterance of many sugar-plum platitudes about Christian love and unity; but some of us who are attending this conference, and who know the workings of State-Church Evangelicalism in England, cannot refrain from wondering in our simplicity why the verbal theory, as stated upon Alliance platforms and in a foreign land, is not carried into practice at home and in ordinary Christian life? The English clerical journals will go into varying degrees of hysterics when they learn that the Dean of Canterbury was present and gave an address at a united communion service in one of the chief Presbyterian churches here last Sunday afternoon. Doubtless the dean will be able to hold his own against censors in his Church, but will it occur to him to ask why such a manifestation of a common faith should be restricted to America?

Sunday was a high day in New York! Few of the Protestant clergy occupied their own pulpits. These were given up for their European visitors; and the *New York Herald* of Monday contained very full reports of most of the principal sermons. In many of the churches worship is held in the morning and afternoon, so that the evening was employed by many of the foreign delegates in hearing such renowned preachers as De Witt, Talmage, and Henry Ward Beecher. The Plymouth Church, where the latter gentleman labours, was thronged to overflowing; hundreds being unable to find admission. It was the first day of Mr. Beecher's return after his usual long vacation in the summer, and he was in magnificent health and spirits, although time and work have told upon him since many of the *Nonconformist* readers saw him in 1863, when he visited England to set its people right on the war question. It is a wonderful sight to see every seat and avenue occupied, and to observe that two-thirds of the immense congregation consists of men. The services at Plymouth Church, and the style of its renowned preacher, have been so often described that it is needless to enter into details in this letter.

For the tens of thousands of Christian people resident in New York there were many other attractions, in famous preachers from the mother country and from the continent of Europe, and in two great meetings which were held on Sunday night in the spacious Academy of Music and in Steinway Hall. Both buildings were crowded to their utmost capacity. Tickets were at a premium of from twenty to fifty dollars, as they had been for the reception meeting on Thursday night; but very few of the fortunate holders could be induced to part with them at any price. The speakers were the Rev. Dr. Knox, of Belfast; the Rev. N. Sheshadri, of India; the Rev. Dr. Hoge, of Virginia; the Rev. W. H. Freemantle, of London; the Rev. Fleming Stevenson, of Dublin; the Rev. P. Toriaux, of Paris; the Rev. Dr. Rigg and Charles Reed, Esq., M.P., of London; Professor Smyth, of Derry; the Dean of Canterbury; and Dr. Hugh Miller. Certainly the American public may be said to rival the good people of the Principality of Wales for avidity to hear. All the city is moved. The meetings of the Alliance form the topic of common talk in the cars, on the streets, and in the shops, and they are fully reported day by day in the newspapers. The *New York Tribune*, in particular, devotes some fourteen to eighteen columns of solid minion every day to a detailed account of the proceedings, with the various papers in full, many of which have to be taken as read. Imagine the *Times* or the *Daily News* or the *Telegraph* entering with such particularity into similar gatherings held in London! Hundreds of copies of the daily journals are sent to Europe by the delegates, who are thus spared a world of trouble in writing letters. Whether, as was remarked in the last communication, the whole matter is not being greatly overdone, may be a question. The following programme for Monday last is a fair specimen. The conference met in two sections, each assembling from ten till one o'clock, and from two till half-past five. In the theological section the topics treated were :—

1. "Best Methods of Counteracting Modern Infidelity," Rev. Prof. Stanley Leathes, King's College, London; Professor Theo. Christlieb, D.D., University of Bonn, Prussia; *Rev. John Cairns, D.D., Berwick, England.
2. "American Infidelity, its Factors and Phases," President W. F. Warren, D.D., University of Boston, Mass.
3. "Faith and Reason," Rev. E. A. Washburn, D.D., New York; Rev. Dr. Paul Zimmermann, Leipzig.
4. "The Gospel and Christianity," Professor Felix Bovet, Neuchâtel, Switzerland.
5. "The Gospel History and Modern Criticism," *Professor F. F. Van Oosterzee, D.D., University of Utrecht, Holland.

In the Philological Section, which met in St. Paul's Methodist Episcopal Church, 4th Ave., cor. of 22nd-street, papers were read as follows :—

1. "The Religious Aspects of the Doctrine of Development," President James McCoah, D.D., LL.D., College of New Jersey, Princeton, N. J.
2. "Recent Discoveries with reference to Primitive Man, as compared with Revelation," Principal Dawson, D.D., McGill College, Montreal, Canada.
3. "Ideal Philosophy," Professor C. P. Krauth, D.D., Philadelphia, Pa.
4. "Geology and the Bible," Professor Arnold Henry Guyot, LL.D., College of New Jersey, Princeton, N. J.
5. "Christianity and Humanity," President S. Williamson Nevins, D.D., Lancaster, Pa.
6. "Theology and Philosophy," Professor Edmund Spiess, Ph.D., University of Jena.

The practical result is that of conference, properly so called, there is absolutely none. On one of the programmes it is stated that "oppor-

* This letter has not reached us.

† Papers sent in the author's absence.

tunity for observations by members will be given after each paper, subject to limitations which will be announced"; but the set topics and the appointed speakers are so numerous, and the committees and officers are so anxious to get on with and through the programme, and individuals are so impatient to see and hear particular men, that everything rushes on at high pressure, and of calm, earnest, honest conference, there is nothing whatever. The fact is, that the excellent American brethren have attempted impossibilities, and have marked out for themselves and their guests a course of downright hard labour which no physical frame and no mental powers are adequate to effect. It is now felt that many of the details were hurriedly and imperfectly adjusted, and that sufficient time was not allowed to complete the mechanism for such a great gathering. Nor does the intense public interest appear to have been foreseen; otherwise temporary buildings would have been erected, more convenient than any that can be hired. Thousands of dollars offered for tickets have had to be refused, solely from lack of accommodation, and this money would have sufficed for the expense of erecting such a structure. The honorary officers and the committee of the American branch of the Alliance have done, and are doing, their best, but it is too late. Doubtless, the vast toil and anxiety thrown upon them may go far to account for sundry manifestations of which the English visitors complain, and into which I do not intend to enter; because no amount of brusquerie on the part of individuals can efface or lessen the memory of general hospitality, kindness, and courtesy, which are being extended on all hands. But if any other of the great cities of the States should at some future time invite a similar conference, it is to be hoped that less work will be cut out, and that more time and care will be taken to arrange for numerous small points of administration and detail which are essential to smooth and prosperous working.

A modification took place on Tuesday, in the form of four sectional meetings, which somewhat relieved the pressure, although still only the name of a conference exists. At the meeting held in Association Hall, the Rev. Dr. Arnot, of Edinburgh, read a paper on "The Relation, Vital and Casual, between Christian Doctrine and Christian Life." He was followed by the Rev. Dr. Fuller, of Baltimore, and by the Rev. Dr. Nash, of Cincinnati, on "Personal Religion: its Aids and Hindrances." Afterwards came papers on "Family Religion," by the Rev. Joshua Harrison, of London, and the Rev. Dr. Plumer, of Columbia; on "Revivals of Religion: How to Make Them Productive of Permanent Good," by the Rev. Dr. Patton, of Chicago; and on "The Use of Wealth," by President Anderson, of Rochester. To attempt any analysis of, or criticism upon, these papers, or upon any of those read before the meetings, is quite impossible. It is much to be feared that many of them will be for ever entombed in the volume of proceedings. At the sectional meeting held in St. Paul's Methodist Episcopal Church, under the presidency of Mr. Charles Reed, M.P., a paper was read on "Religious and Secular Education," by the Rev. Dr. Rigg, who repeated the statements and arguments for denominational teaching which he has so frequently uttered in the London School Board, and seemed, as usual, unable to look one inch beyond the Methodist circle. His remarks, however, were not allowed to pass unchallenged, otherwise they would have conveyed to the American public a most erroneous and unhappy impression. Dr. McCosh entered a caveat, which was sustained and enlarged by Mr. J. Carvell Williams, who said that Dr. Rigg's distinction between the central authority and the local boards was a verbal distinction only, for the local board was the State for local purposes, and the State was responsible for the religious instruction which it imparted. It was admitted that the school system in England had become an entrenchment of the Church Establishment, and that was a wrong to Nonconformists. The opposition to giving religious instruction in public schools was based on practical as well as abstract grounds; for the reports of the school inspectors showed that the religious education received in those schools was miserably ineffective, and in proportion as the Christian Church felt that it was its duty, and not that of the schoolmaster, to religiously educate the young, the poor would be religiously educated. The moral character of the schoolmaster would be more influential than any direct religious teaching. Dr. Rigg had insisted on the right of parents to choose schools for their children, but in thousands of English parishes they could not do so, for there were no other schools than those of the Establishment. In those parishes the clergy and their adherents were doing their utmost to prevent the formation of school boards, and so they had in existence two antagonistic systems. As an Englishman, Mr. Williams said, he had felt humiliated by the superiority of the American system, the working of which had confirmed his belief that England also should have a truly national system, and not a compromise between nationalism and denominationalism. There were evidently a good many members of the conference who entirely sympathised with this view of the question.

In the same section papers were read by the Rev. Dr. Noah Porter, of Yale College, and by the Rev. Dr. Simpson, of Derby, on "Modern Literature in its Relation to Christianity." The chief interest, however, centred in the sectional meeting held in Madison-square Church, where

"The Pulpit of the Age" formed a theme upon which Dr. Joseph Parker and Henry Ward Beecher discoursed most practically, and with their usual fertility of illustration. The following extracts will denote the character of these addresses:—

THE REV. DR. PARKER.

The latter portion of Dr. Parker's address is thus reported in the New York papers:—"I think I am not violating the spirit of honest charity in expressing the belief that the time is at hand when the preaching of Christ crucified without the wisdom of mere words, and with much trembling, will be the only real preaching. (Applause.) In many quarters they have a Christ, but it is not the Christ crucified. When Peter mentioned the name of Christ to the Sanhedrim, he set the true example to preachers in 'Jesus of Nazareth crucified.' That is the full style and title of the Saviour, 'Jesus of Nazareth crucified.' Ruinous mistakes may arise out of the profession of that style and title. We have now to be very definite in the statement of the Saviour's name, because many false Christs have gone out into the world—creatures of the imagination, originating in sin and in troubled dreams, painted things made to order and sold for a price. Let us not so befoul the market place, but remember that the name of Jesus is Jesus Christ of Nazareth, whom every man has crucified. (Applause.) The inexperienced man may regard the preaching of Christ crucified as presenting a very narrow limit, and would say, Why, that may be done in a sermon or two. Such are the mistakes of ignorance and vanity. The greatest and ablest minds in the Christian ministry will testify among us this day, with tears of delight and thankfulness, that the gracious mystery of redemption by the Cross has evermore grown before the vision of their own reverence, until it has filled all things with its mournful, its holy and infinite glory. They shall testify further on the Cross of Christ, Him of Nazareth, as the only key which can open the secrets of the human history, and all human history apart from that Cross, would be vain and without hope. Preachers who do not conform to St. Paul's idea of preaching can only talk to men, and cannot touch the divine feelings within their hearts. Their method is polished but cold, their words are instruments of torture, and as for their prayers—their prayers!—they are like birds with broken wings, tormented by their own impotence, dissatisfied with the present, and never working with effect in the presence of sin. The speaker, adverting to the question of denominational discourses, said:—"Denominationalism properly understood and wisely administered, is excellent, yet we cannot have too little of it in the Christian pulpit. (Applause.) In the pulpit we should hear the universal language of the love of God, and not the provincial dialect of sectarianism. (Applause.) The preacher need not be silent altogether on the questions of the day, yet, in my opinion—and I give it modestly—such questions could be treated more successfully by the exposition of great principles than by becoming a special pleader or sinking into a mere debater. (Applause.) On the other hand, allowance must be made for men of exceptional character, in this as in all walks of life. There are ministers of various denominations in whom we glorify God, who discuss secular questions with advantage to man. Such men must ever have a law to themselves. I have no reference to them when I urgently advise ministers younger than myself to refrain in the pulpit from the discussion of all parochial, political, and temporary questions. (Applause.) As to preaching to the day in the exercise of the ministry, there is no danger that we speak eloquently to men who never hear us. (Applause.) Young men read essays to controvert the published scepticism of certain periodicals which, perhaps, not one of their congregation has read, and there was a possibility that the words of the sceptic would be remembered when the answer was forgotten or ignored, and thus injury was done instead of good. Preaching addressed to the day in its general sense is simply a sublime fight in the air, in the progress of which the combatants valorously hit at nothing, but as a result they are puffed up with a magnificent self-appreciation. (Applause and laughter.) I am not advocating silence in all cases, but written attacks, when necessary to be answered, should be answered by a written defence; and were it not the best policy in a literary point of view, it is far more honourable to meet an opponent on the same ground than to fire upon him from the security of a privileged position. Preachers have enough to do without defending the sanctuary in the arena of *ex parte* debate, and their energies can best be expended in the glorious cause and after the manner of St. Paul. The spirit of preaching is sympathy with the congregation. The preacher has to speak to mothers whose lives oscillate between pain and care for their young charge, little children, men of business filled with the cares of life, and all descriptions of persons, and they will come away with the pain of grievous disappointment if their pastor, instead of preaching the glorious truths of the Crucifixion, should become a mere chatterer of words, talking in an unknown tongue to men who long for the truth of life. (Applause.) The toll of the great bell of a steeple was rougher than and not so polished as the gold watch in the lady's vest, but in their separate positions they were equally serviceable, and this simile could well be applied to the calibres of different preachers. Ministers should form their discourses with a view to the edification of their hearers, and not to their own fame. Whatever reforms are necessary should originate with the congregations. Let them insist on hearing the Word of God. (Applause.) When you, as listeners, distinguish between gold and tinsel; when you show disgust for the mere prettinesses of pulpit figures; when you protest against trifling with the realities of life and destiny; when you set your faces like a flint against all that is unsubstantial in doctrine, you will soon drive the hirelings from the pulpit, and banish the tallow-chandler from the altar of God. (Great applause.)"

THE REV. HENRY WARD BEECHER.

The Rev. Henry Ward Beecher, who was received with cheers, spoke on the same subject. In the course of a lengthened address, Mr. Beecher said: "Let it be then asked, what is the need in our age of the pulpit? If you propose to me to discuss the pulpit in the present age, we must inquire what it is, and where, if at all, it

requires reinforcement. The first element needed in every pulpit is that which was signally made known by St. Paul—an intense sense of the need of men, of their limitation, of their ignorance, of their want, of their weakness, call it by what term you please in your system of theology—call it total depravity; call it depravity, and sinfulness, and inexperience, ignorance; call it unskilled or undisciplined; whatever you choose to call it, it is that which touches the soul of men and brings them into immediate contact with divinity. The next element in the pulpit is the sense of God with us. We all know and all believe that there is a supreme and beneficent Father. We believe in the revelation of God, and the presence of the Holy Ghost in the hearts of men, which amounts to something more than philosophy. It amounts to force, and is precisely that which the Apostle Paul expressed when he says they should stand in the power of God. Paul was an orator; he could not have spoken without being an orator; he used the wisdom that belonged to Athens, and when in Rome he did as the Romans did in things that were good. (Laughter.) Paul was in active sympathy with his hearers, and that sympathy constitutes the greatest element in the ministry. When that element exists it may be supplemented by enticing words; it may be made more efficacious by adding these elements of knowledge; but to the sinful man sympathy with his position, his aspirations and hopes, leads to the study of divine precepts, and produces a knowledge of the Lord. This should be the end and aim of Christian ministry, to bring all to a true manhood, which the light never affects, in which there is no summer nor winter, but which shall last as long as God Himself shall live. The essence of Paul's teachings were the lessons of the Cross. Wherever he went the Cross was the burden of his discourse, and in its spirit in every instance he fully entered. Is there anything so sad as to look upon human suffering with an inside eye? Is there anything so piteous as human life? The lesson of Paul's teaching is sympathy, and the want of the preaching of the present day is a greater realisation of human sinfulness. What is wanted is the want of humanity—not in the sense of general kindness, for the ministers are the kindest people in the world, but the human element, the preaching to the cares and necessities of men. What is the purpose of preaching which does not take captive the minds of the congregation? Will a mother engage a nurse to read out of a book to her infant offspring? And what do you think of the person who refuses to engage in conversation before his father has written a discourse on the subject he intends to speak about? It is one thing to have a philosophy, and another to have a sense of the spirit of those that surround us. We want that enthusiasm which comes from a certainty of working in the cause of Jesus, and we can build up souls to the service and love of Christ. But there are a great many men who are ashamed to be enthusiastic. Let the stream rushing down the hill be ashamed of the flowers that blossom on its banks sooner than the human heart be ashamed of this enthusiasm and this generous feeling which God implanted in it. (Applause.) So then what the modern pulpit wants is what the old pulpit wanted. (Applause.) It wants that religious sense of the sinfulness of man and the remedial forces that are provided for it. (Applause.) It wants men that believe in their work; and they do the best work that human life can be devoted to. It wants men that believe in heaven—that can take shame and denial and defeats—knowing that in a short time it will be all the same in the region beyond the grave. This yearning toward man—toward his faults, his misfortunes, and his trials—is the substance of the Christian ministry. I hear it said that these catechists to the pulpit—the daily newspapers—are instructing us as of the manner of preaching, but I notice that wherever the stateliest eloquence and the richest wisdom prevail without human feeling and without the inspiration of the Holy Ghost, the congregations are apt to be thin, and the ministrations of the sanctuary are ineffectual. Why don't people go to church more? This we know, that if you open a church in a hovel, and let a voice go forth from it that appeals to human sympathies, the crowds of worshippers cannot find accommodation. Men want to be handled; they want to have a preacher that takes hold of them, and if he gives to those in trouble to bear their burdens, and lead all to a better idea of God and themselves, he accomplishes the object of his mission. Men and women of the present day do not care to hear discourses on the fall of Adam; they do not deem them opportune, and would vastly prefer sermons on the lessons of their own fall. And now a word for sensational preaching. I know that it is not considered of the highest kind. (Laughter.) There is a great deal of talk against sensational preaching, and undoubtedly there is a great deal of nonsense preached under that title. Do you suppose people go to the churches of sensational preachers through curiosity alone? But even so, whose fault is it that they go to such preaching? You ought to thank the sensational preachers that they do, that there is no clear slip from the top to the bottom, but that there is a great deal of that sensational preaching that is of the kind the apostle speaks of when he said men were saved by the foolishness of preaching. There is a great deal of logical and philosophical preaching to empty benches, but what we want is that love of preaching for God's sake and the belief that it is more noble to work for one single soul and save it, than to wear a gilded crown. (Applause.) This is what we want. Go to the West, and there we see men of comparatively limited ability, but with sympathies fresh and warm, which they prove the most powerful instrumentality in the world. Men say that the pulpit has run its career; if it is so it will soon come to an end. But so long as man is weak and sinful, so long will the ministry be strong and active, and if I were a young man about to live my life over again, with the promise of success among other professions, I would again choose the Christian ministry. (Applause.) Mr. Beecher concluded with the Saviour's words of hope and consolation, "Because I live, ye shall live also." (Cheers.)

In the evening a great public meeting was held, in the Rev. Dr. Taylor's Church, Broadway, on "Sunday Schools." Mr. C. Reed, M.P., occupying the chair, and addresses being given by the Rev. Dr. Newton, of Philadelphia, Rev. N. Weiss, of Paris, and Rev. Dr. Vincent, of New York. There was also a children's service in the Church of the Disciples, conducted by the Rev. N. Sheshadri, of

Bombay. On the previous night a French meeting had been held in Association Hall. On Wednesday the general topic of the first section was—"Popery since the Vatican Council—Ultramontaniam." 1. The Dogma of Infallibility as promulgated by the Vatican Council—Nominal Protestantism; Prof. I. A. Dörner, D.D., University of Berlin; Prof. Roswell D. Hitchcock, D.D., LL.D., Union Theological Seminary, New York. 2. Revival of Popery in France; Pilgrimages, &c.; Rev. George Fisch, D.D., Paris. 3. The German Empire and Modern Ultramontaniam; Rev. Leopold Witte, Coethen, Prussia.

The second section met in St. Paul's M. E. Church. General topic—"The Old Catholics in Conflict with Romanism." 1. Papal Infallibility and Old Catholicism; Prof. W. Kraft, D.D., University of Bonn, Prussia. A paper from the Old Catholic Congress recently held at Constance, signed by Bishop Reinkens, Prof. Dr. Von Schulte, and others, addressed to the Conference. 2. Catholicism in Switzerland since the last Conference; Prof. C. Pronier, D.D., Theological Seminary, Free Church, Geneva. 3. Rome's Appeal to Educated Protestants; the Rev. R. S. Torrs, D.D., Brooklyn, N.Y.

The third section met in the Fourth Avenue Presbyterian Church. General Topic—"The Principles of the Reformation and the Evangelisation of Roman Catholic Countries." 1. Roman and Reformed Doctrine of Justification; the Right Rev. George D. Cummins, D.D., Bishop of Kentucky. 2. Protestantism and Romanism compared in their Relation to Modern Civilization; Prof. George P. Fisher, D.D., Yale College, New Haven, Conn. 3. Evangelisation of Roman Catholics in France; the Rev. T. Lorriaux, Paris. 4. Religious Liberty. President Alvah Hovey, D.D., Newton Theological Institution, Massachusetts. 5. The Training required to enable Protestant Ministers effectually to meet the Intellectual Demands of the Age; the Rev. Frank Coulin, D.D., Geneva.

No afternoon or evening meetings were held in New York on Wednesday, all the foreign delegates having been invited to Brooklyn, whither they were driven after luncheon in twenty-five carriages, provided by the munificence of Mr. Alexander Stewart. Greenwood Cemetery and Prospect Park were visited during a delightful drive of nearly four hours; the long procession of vehicles awakening much curiosity in New York and Brooklyn. Of all cities of the dead, Greenwood is one of the most beautiful, and it is kept in perfect order. At a few minutes before six o'clock, the invited guests, numbering more than one hundred, were set down at the doors of the spacious and magnificent Academy of Music, where it was the announced intention of the Brooklyn friends to provide a dinner. Of this it is sufficient to say that the greater part partook standing, like the Israelites at the Feast of the Passover, with the important exception that there was a general scramble, and that the ingredients of the dinner were seized and devoured regardless of order in the courses. Some of the English guests were loud and warm in their expressions of opinion, which it may be hoped will have calmed down ere this letter is in type. After the pseudo-dinner, the great amphitheatre of the academy, seating 3,000 persons, was crowded from floor to ceiling, to hear addresses from Dr. Storrs, Mr. Beecher, Mr. Procket, Dr. Stoughton, Rev. Charles Stovel, and others.

* * We have received a further letter from our correspondent relative to the discussion on Church and State, which the exigencies of space oblige us to hold over till next week.

DR. STOUGHTON'S ADDRESS.

The following is from the address of the Rev. Dr. Stoughton, of London, at the first evening's reception. After a word or two of introduction, he said:—"As I entered this hall to-night, I heard a gentleman whisper in my ear—'This, sir, is the grandest meeting that has been held for ages and ages. This beats the Ecumenical Council at Rome.' (Laughter.) Well, I began to think of it, and I found that that gentleman was about correct—as Americans generally are when they express their opinions. (Laughter.) Why, as I thought, I remembered that the Ecumenical Council was nothing but a gathering together of the members of a single Church, and that the most sectarian Church in existence; whereas we to-night represent all kinds of Christian Churches—those Churches being distinguished all of them, more or less, by the true spirit of Catholicity. And when we look at it in this way I think we may say this meeting beats the Ecumenical Council at Rome. (Applause.) We do not meet to-night nor shall we meet together during the sitting of the conference to settle any great ecclesiastical questions, or to propound any dogma. We shall only meet together that we may freely express our deep conviction in regard to these truths, which, as Protestants and Catholic Christians, we all may obey. I have been now nearly a month in America. I left England with all the feelings of an Englishman, and under the influence of the most patriotic feelings, and expecting that when I reached America I should see there a great deal that would interest and delight me, though my expectations in that respect were very highly raised. I must say that they have been so far surpassed that I am overwhelmed with your kindness, and that, though only here a month, I feel one-half American already. You must excuse me if the other half remains English. (Applause.) When I

go back, I shall be delighted to tell my friends what true-hearted people there are in America.

Now, one of the things which exceedingly touched me during my visit was this: that a friend of mine and myself visited a girls' school, the other day, and as we entered the girls rose, and, with what we considered the most exquisite taste imaginable, sang "God Save the Queen," and as soon as they had finished, went on singing "God Bless our Native Land." I thought that was exquisitely beautiful—the mingled prayer for England's queen and for this whole country. And I think the spirit which pervades this meeting is just like that which actuated those simple girls. I look around, and while I see the stars and stripes—(applause)—my eye rests immediately after on something which looks like the union jack. (Applause.) I hope they will always be folded together in that peaceful way. (Tremendous and prolonged applause.) May they never be exposed to the storms of war. Why, my dear friends, I feel to-night, as I look around on you, that a war between England and America will henceforth be an impossibility. (Applause.) Difficulties have arisen; but, thank God, those difficulties have been settled without the aid of the sword. And let me say just here that there is one gentleman upon this platform to whom we in England, as well as you in America, look with the greatest respect, affection, and gratitude, as having been in no small way a bond of cement between the two countries. I refer to him who is identified with the most rapid communication that could between England and America. I mean Cyrus W. Field. (Applause.) I rejoice, my Christian brethren, to meet you here to-night; and, while I would respond most heartily to what has been said by Dr. Adams, I would not forget that I appear here not only as an Englishman, but a Christian. We are met as the members of the Evangelical Alliance, or, at any rate, as those who are in sympathy with its objects. We meet here as those who are prepared for awhile to join together in waving that banner that bears upon its folds the simple cross. (Applause.) We have, of course, our conscientious convictions, and those we are not prepared to give up, and the Evangelical Alliance calls for no compromise of that description. Each man is to retain his own convictions; but at the same time there are truths which we all believe, and those beliefs we unite to declare at this Christian conference. May a spirit of love and union and affection rest upon us all! May we feel the great responsibility resting upon us! If we go about this work with a feeling of self-sufficiency and pride, then will the Lord from on high blast our efforts as they deserve. Let us enter upon what we are to do in the spirit of faith and hope and prayer, believing that God will be with us. As we look around, we see upon this platform some brethren who cannot agree in all respects; but they meet here to-night as brethren, and I believe when we are through we shall feel closer to one another than ever before. The worst of all things is for Christians to stand aloof from each other, and not meet face to face and shake hands. I believe in social intercourse as one of the best instrumentalities for promoting Christian union. Like the man who saw on the hills of Scotland what he thought to be an enemy, but who found, as the mist cleared away, that it was his own brother, so amid our controversies we see through a mist, and mistake for enemies those who are really our friends. (Applause.) I hope great things from this conference, and I pray that peace and union may be with us from the beginning to the end.

DR. WOOLSEY'S ADDRESS.

T. D. Woolsey, LL.D., having been elected president of the Evangelical Alliance, delivered the following address:—

My Christian friends of the United States and of every land who are gathered here: After the delightful inauguration of last evening, it seems to me to be my part to say but a few plain and simple words before you come to the business that you have to do. We are met here because we believe in the communion of saints. (Applause.) We believe that man in his nature, his aspirations, his sense of want, his need of redemption is one, and that God is one, and that in all the various unfoldings of Christian character there is one Christian character, the spirit of love to God and love to man, resting on Jesus Christ our Lord and on the hope of redemption through him; and, therefore, in common we can say unto him, who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and honour and dominion for ever. Amen. Throughout the past ages, from the apostles down, in every land and under every form of worship, Christians have had access through Christ unto the Father. We believe in one great Universal Church, that has lasted through all time until now, and which is to last until the end of all things. To quote a verse from the most beautiful hymn of Bishop Cox, of Western New York:—

Where are the kings and empires now
Of old that went and came?
Yet, Lord, Thy Church is praying now
A thousand years the same.

Yes, gentlemen, the Church is praying yet, notwithstanding that the inefficacy of prayer has been demonstrated by science. (Applause.) As long as there is a Christian in the world his instinct will be to pray, in spite of all logical conclusions. (Applause.) Thus, too, we believe in the diffusiveness of the Gospel. One true friend and Christian brother here has been converted from metaphysical pantheism and the mythologies of his race, to an intelligent and cordial belief in Christ; and when I heard him speak last night I thought of the words of our Lord: "Many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." (Here the speaker indicated Dr. Sheshadri.)

Not many months since a young Japanese, who had embraced Christianity, called on me, and said he had received an appointment from his Government, and wanted to know what to do if the Emperor of Japan demanded of him something inconsistent with his Christian profession. I told him, of course, he must obey his Government; but that he must obey God more than man. The diffusive spirit of the Gospel may be illustrated in a single word. Two hundred and fifty years ago this was an almost unbroken wilderness, so that, as a German antiquary once said, in the time when Germany was invaded by the Romans, a squirrel could leap from tree to tree from the Rhine to the Elbe. A man here might almost leap from the Hudson to San Francisco. Now what do we see? 40,000 and more churches of Christ in these 250 years have been planted, and here we are with the great problem before us of planting the institutions of religion fast enough to meet the growing population that is hurrying forward to the West.

This series of meetings is not called to show ourselves off. We are, indeed, somewhat of a conceited people; but, for my part, I feel that we are to get more good than we can give. (Applause.) And, if no other good is got, it is this: the universal power of the Gospel is influencing for similar good men of every language and every form of society, who have been brought up under every kind of political institution and in all sorts of civilisation.

The present age calls pre-eminently for union, as the attacks and assaults against Christianity are as formidable as the efforts made in its favour. The effect of this conference will be to bind us as Christians together, to make us forget our differences, and, while we each keep our opinions, that, in withstanding all assaults, we march together as one undivided phalanx.

Gentlemen, I would not repeat the welcome already given to you. Yet, as your president, I once more say to you that we welcome you all. We welcome the Lutherans; we welcome the children of free, heroic Switzerland; and the representatives of France, the much-suffering and glorious Church of France. (Applause.) We welcome those from all other parts of Europe, and those who have come like the first fruits from the Eastern lands; and, with almost English hearts beating us, our friends from England, Scotland, and Ireland, and those of every name and race who are here. (Great applause.)

A REMARKABLE COMMUNION SERVICE.

(From the New York Independent.)

Out of respect to our Baptist brethren, the Christian Alliance wisely declined to celebrate together the ordinance which expresses communion of saints; but it were too much to expect that the Sabbath on which so many of our churches regularly partake of the Lord's Supper would not be memorable. Never has a more remarkable service been celebrated in this country than that at the Madison-avenue Presbyterian Church, last Sabbath afternoon. The entire building was filled to its utmost capacity with devout communicants, and the services were conducted by the pastor, aided by the Dean of Canterbury, who represented the Episcopal Church; Dr. Angus, of the Baptist Church; Bishop de Schweinitz, of the Moravian Church; Dr. Prochet, Waldensian of Italy; and Mr. Sheshadri, the Brahmin convert of the Free Church Mission in India.

It is but two weeks, we believe, since the *Churchman*—which probably better represents the ordinary Churchmanship of its denomination than any other paper—presented an argument showing why the Episcopal body in this country must keep aloof from the Evangelical Alliance. The substance of it was that ours is the Church and that the Church is sufficient of itself to express all the Christian sentiments of its members. We are glad that Bishop Bedell and President Potter have taken a broader view of church-fellowship, as indicated by their part in the meetings of the Alliance; but their rebuke has not a tithe of the emphatic force of the action of one of the highest dignitaries of the Anglican Church, who comes with a letter of broad fellowship from his intimate friend, the Primate of all England, and who took a leading part in celebrating the communion in a Presbyterian Church, sitting in ordinary attire among those whom too many of his communion in this country look upon only as schismatics.

THE EMPEROR WILLIAM AND THE EVANGELICAL ALLIANCE.

The following statement was made in the New York Conference by the Rev. Dr. Schaff:—"At the interview with the venerable hero Emperor of Germany, to which the president has just alluded, His Majesty charged and authorised me to bring to this assembly his most cordial greeting and good wishes. His words were accompanied with a hearty pressure of the hand. He, moreover, wished me to assure this General Conference of the Evangelical Alliance of his full sympathy with its principles and Evangelical union efforts. He said that he sustained precisely the same relation to the Evangelical Alliance which his brother publicly expressed when he received the General Conference at his palace, Sans Souci, in Potsdam, in 1857. There Frederick William of Prussia appeared for the last time in public life, and gave the most noble testimony in favour of Christian truth and Evangelical union. The Emperor added that he considered the labours of the Evangelical Alliance and the convening of the General Conference all the more important at this time by reason of the growing power of infidelity on one hand, and superstition on the other. Then talking like an old soldier, he added, 'Only a united army may expect to conquer and to enjoy the fruits of victory.' In labouring for union we act in harmony with the last prayer of our Lord before He offered himself as a sacrifice for the whole world."

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RAWLINSON'S HISTORY OF PARTHIA.
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PRIVATE LETTERS OF B. AND E. SEEBORN.
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DIARIES AND LETTERS OF SIR GEORGE JACKSON.
LIFE AND LETTERS OF CAPTAIN MARRYAT.
LIFE OF SIR GEO. POLLOCK.—LIFE OF THOMAS BRASSEY.
LIFE OF FRANCIS XAVIER, by H. J. Coleridge.

AUTOBIOGRAPHY OF HENRY F. CHORLEY.
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LIFE OF REV. JOHN THOMAS, by C. B. Lewis.
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LIFE OF HUMBOLDT, by Professor Bruhn.
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ERASMUS, by Robert B. Drummond.
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MEMOIRS OF THE REV. W. B. MACKENZIE.
THE RISE OF GREAT FAMILIES, by Sir B. Burke.
DE PRESSENSE'S HISTORY OF CHRISTIAN DOCTRINE.
RUSH'S COURT OF LONDON FROM 1819 TO 1835.

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GLIMPSES OF LIFE IN VICTORIA.—ZINCKE'S EGYPT.
A VISIT TO ALGERIA, by Lady Herbert of Lea.

FICTION.

THE PARISIANS, by Lord Lytton.—LADY BELL.
THE GOOD OLD TIMES, by W. H. Alasworth.—LUNA.
AGAINST THE STREAM, by Mrs. Charles Smith.—MIRANDA.
MISS DOROTHY'S CHARGE.—OLD CROSS QUARRY.
MONSIEUR MAURICE, by Amelia B. Edwards.
OLD KENSINGTON, by Miss Thackeray.—TOO SOON.
THE EARL'S PROMISE, by Mrs. J. H. Riddell.—WORK.
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HILLERDEN ON THE MOORS.—OLIVIA'S LOVERS.
A SIMPSON, by Charles Reade.—KATHERINE'S TRIAL.
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